

# INTERNATIONAL JOURNAL *of Religious Education*



Negro-White  
Relationships  
Today

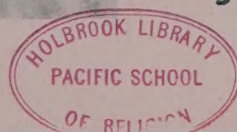
New Vistas in  
Summer Camps

The Way of Peace

You Can Use  
Workshop Method

Shutter Stewardship

January 1948







Harold L. Phillips

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(Quoted from *The Church and Christian Education* by Paul H. Vieth)

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**The International Journal  
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is the official publication of  
 The International Council of Religious  
 Education

13 N. Wabash Ave., Chicago 1, Illinois  
 which represents 40 Protestant denominations  
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**SUBSCRIPTION RATES**

One year, \$2.00  
 Two years, \$3.60  
 Three years, \$5.00  
 Three or more copies in one order  
 to separate addresses, each \$1.85  
 Clubs of five or more copies  
 to one address, \$1.65 each  
 Single copy, 20 cents.  
 Same rates to foreign countries.

Articles and other materials herein express the views  
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 Council of Religious Education except as they state  
 official actions of the Council. Contents of previous  
 issues of the *International Journal of Religious Educa-*  
*tion* are given in the Education Index in your pub-  
 lic library.  
 PUBLISHED MONTHLY, EXCEPT AUGUST, BY THE INTER-  
 NATIONAL COUNCIL OF RELIGIOUS EDUCATION. Entered  
 a second class matter January 7, 1943, at the post  
 office at Chicago, Illinois, under the Act of March 3,  
 1879. Acceptance for mailing at special rate of postage  
 provided for in the Act of February 28, 1925, em-  
 bodied in paragraph 4, Section 538, P. L. & R.,  
 authorized January 7, 1943.

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 Religious Education.

**International Journal  
 of Religious Education**

**JANUARY, 1948**

**Cover Picture**

Photograph by A. Devaney, Inc., N. Y.

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*Campbell Fays from Monkmeier*

*"Disarm the heart, for there lies peace."*

"We believe that it is Christian to love all mankind because they are persons and because they are God's children. We are convinced with Paul that all have equal rights, that 'there is neither male nor female, neither bond nor free, neither Jew nor barbarian.'

"Because of our Christian faith in the Fatherhood of God and because science accepts or proves the common origin of all mankind, we firmly believe that we are brothers."

*From Resolutions adopted by  
the third interracial camp held  
under the direction of the  
Church of the Brethren and  
Storer College.*



# The great mystics speak

## The nurture of the devotional life

### Selections by Rufus M. Jones\*

Since its first issue the INTERNATIONAL JOURNAL has set aside this page for enriching the devotional life of its readers. Through the years a wide variety of material has appeared here. For 1948 the great devotional classics of religion will be drawn upon for this purpose. The Editorial Board offers these with confidence that they will tap new and much needed sources of spiritual power.

While most of the selections will be from the Christian tradition, they will not be limited to that, especially in this first group from the Great Mystics. Later groupings will devote some months to the Anglican-Lutheran-Catholic tradition and to other Protestant materials. We are happy that the selections for this and the next few months are by one who is himself a man of deep mystical experience. Later selections will be by persons of equal eminence and insight.

#### THE EDITORS



"God is with us in our inmost soul, provided He find us within and not gone out on business with our five senses."

—Meister Eckhart (Sermon XXVII)



"The soul of the great mystic does not come to a halt at the mystical experience as though that were the goal of a journey. The experience may, indeed, be called a state of repose, but it is pressure, with its movement continuing as a stationary throbbing while it waits for the moment to make a new leap forward. . . . The great mystic has felt the truth flow into him from its Source like a force in action. . . . The mystic's direction is the very direction of the *elan* of life. It is that *elan* itself."

—Bergson: *Les Deux Sources de la Morale et de la Religion*.



"I have met with my God; I have met with my Saviour. I have felt the healings drop into my soul from under His wings."

—Isaac Penington (Quaker) Works I, p XXXVIII



"The wealth that God has assigned to him in the writing on his forehead, be it small or great, a man will assuredly find even in a desert, and not more than this will he find on the sacred mountain Meru. Then be brave, and live not a life of vanity and misery among the wealthy; see! the

\* For many years Professor of Philosophy at Haverford College, Haverford, Pennsylvania, now retired. Dr. Jones, through his books, articles and personal contacts, has contributed richly to the devotional life of multitudes.

pitcher draws the same quantity of water in the well and in the ocean."

—Bhartrihari's Niti-Sataka, 49. Hinduism



"God when He raises a soul to union with Himself, suspends the natural action of all the faculties. One neither sees, hears, nor understands as long as one is united with God. But this time is always short and it seems shorter than it is. God establishes himself in the interior of the soul in such a way, that when it returns to itself, it is wholly impossible for it to doubt that it has been in God and God in it. This truth remains so strongly impressed on it, that even though many years should pass without the condition returning that soul can neither forget the favor it has received, nor doubt of its reality. . . . A certitude abides which only God can give."

—St. Teresa, *The Interior Castle*, Fifth Abode, Ch. I.



"Endowed with a pure understanding, restraining the self with firmness, turning away from sound and other objects of sense and abandoning love and hatred;

Dwelling in solitude, eating but little, controlling the speech, body and mind, ever engaged in meditation and cultivating freedom from passion;

Forsaking conceit and power, pride and lust, wrath and possessions, tranquil in heart and free from ego—one becomes worthy of becoming one with God.

—(Brahman) Bhagavad-Gita XVIII, 51.



"From the contacts of God and man's soul there arises the strife of love, at the very deeps of this meeting; and in that most inward and ardent encounter each spirit is deeply wounded by love. These two spirits, that is, our own spirit and the Spirit of God, sparkle and shine one into the other, and each shows to the other its face. This makes each of the spirits yearn for the other in love. Each demands of the other all that it is; and each offers to the other all that it is; and invites it to all that it is. God's touch and His gifts, our loving craving and our giving back—these fulfil love. The flux and the reflux causes the fountain of love to brim over; and thus the touch of God and our loving craving become one simple love."

—Ruysbroeck's *Adornment of the Spiritual Marriage*, B. II, Ch. 54.



"God is a pure Being (that is, a Being with no attributes) a waste of calm seclusion; as Isaiah says, He is a hidden God, and yet He is much nearer than anything is to itself in the depth of the heart, but He is *hidden* to all our senses. He is far above every outward thing and every thought, and is found only *where thou hidest thyself in the secret place of the heart*, in the quiet solitude, where no word is spoken, where is neither creature nor image nor fancy. This is the quiet Desert of the Godhead, the Divine Darkness—dark from His own surpassing brightness, as the shining of the sun is darkness to weak eyes, for in the presence of its brightness our eyes are like the eyes of the swallow in the bright sunlight—this Abyss is our salvation!"

—John Tauler



# Negro-white relationships today

*An analysis of progress and unsolved problems in the United States*

By William J. Faulkner\*

In preparation for Brotherhood Month, February, the JOURNAL is presenting in this issue articles and program materials on inter-faith and interracial questions.

We are delighted to have this authoritative analysis of the present status of Negro-white relations in the United States. It is written by one of America's most distinguished churchmen, who has unusual opportunities to see the problem from all sides.

**T**HE CHRISTIAN CHURCH is at long last awakening to the evils of racism. Perhaps America had never thought or spoken so much of democracy and human rights as she did during the recent awful war years, when Hitler's tidal wave of racial hate swept the civilized world into a cataclysm of bloodshed and devastation. That is, unless it has been in the recent months of the so-called "cold war" of nerves and name-calling between Western Democracy and Russian Communism. Whatever the cause of our self-examination, the truly Christian people of our country are becoming alarmed and ashamed of the vicious color-caste system in the United States. It is one of our greatest moral embarrassments. I hope it is because of our deeper understanding of our Lord's command that "Ye must love one another, even as I have loved you," and not because the challenging eyes of outside nations are upon us. God has certainly given us sufficient wealth and the material power to save the world. But racial prejudice is one of our greatest moral stumbling blocks.

## In the Christian community

There are some hopeful signs of improved racial understanding in our Christian community. The Federal Council of Churches in America in March 1946, issued the following significant statement: "The Federal Council of Churches of Christ in America hereby renounces the pattern of segregation in race relations as unnecessary and undesirable and a violation of the Gospel of love and human brotherhood." This was hailed by liberal churchmen as a first step toward emancipating our Protestant Churches from the contagious plague of racism that has poisoned our fellowship since the first human being was enslaved in our country over three hundred years ago. At last the moral voice of America, through the Church, was beginning to speak unitedly for human brotherhood. In June 1946, the General Council of Congregational Christian Churches adopted the following pronouncement: "We repent of the sin of racial segregation as practiced both within and outside our Churches, and respond to the mandate of the Christian Gospel to promote with uncompromising word and purpose, the integration in our Christian churches and our democratic society of persons of whatever race, color or ancestry on the basis of equality and mutual respect in an inclusive fellowship."

\* Dean of the Chapel, Fisk University, Nashville, Tennessee.

Other denominations have since passed resolutions condemning racial prejudice, and a few have set up committees to work out projects to educate and persuade their communicants to regard Negroes simply as human beings.

But the roots of the color-caste system were driven so deeply into the American white man by slavery that the Church will have to speak louder and take more drastic steps before this evil will be uprooted. The Catholic Church, sensitive to world opinion against racial hate, has taken more courageous action than the body of Protestant Churches. Catholic University in Washington, D. C. has opened all of its branches to Negro students and some of the other Catholic institutions are following suit. An order was issued this fall to admit Negro students to Catholic parochial schools in St. Louis, Missouri. Some 700 white parishioners took steps to take the Bishop to the civil courts to prevent the children from intermingling. The Bishop invoked the canon law of the Church and threatened excommunication to those who disobeyed his order. The Negro children were allowed to attend the schools with white children. President Mordecai Johnson, of Howard University, said recently that it is significant that the first time the Catholic Church has invoked its law of authority in the United States was against racial segregation in its schools. He said further, "If the Protestant Church does not abandon segregation, it will be outflanked on the one side by the Catholic Church and on the other side by Communism, and its moral leadership in the world will be set back 100 years." Thoughtful Negroes question the wisdom of accepting the dogmatic authority of the Roman Church over individual freedom as the price of non-segregation.

The moral conscience of the world is demanding that America and Western Christianity repudiate racial discrimination in principle and practice, or give place to new moral forces which have outlawed it as a major menace to world peace and security. Our Protestant Churches at long last are slowly, almost reluctantly, beginning to face this challenge—whether it is in regions where the cruel myth of white supremacy has by law segregated Negroes or in others where social practice enforces it. The Church seeks now to appeal to the moral conscience of man in behalf of basic human rights, through the pulpit, adult and youth conferences, the press, radio, and personal contacts. But one still has to look long and patiently to find examples of real Christian fellowship between black and white people. About ten years ago the American Friends Service Committee (Quakers) experimented with interracial work camps, first in the North, and more recently in the South. Race relations as such were not emphasized, but young people began to discover and to understand and like each other by simply working together on a project for common com-

<sup>1</sup> Spoken at Fisk's Inaugural Ceremonies, Nashville, Tennessee, November 8, 1947.



munity betterment. Some communities frowned upon mingling of the races in the camps and one city ordered them not to come back. The Quaker work camp idea spread successfully into other groups, however, where democracy has a chance to become a reality and not merely something talked about.

The Lisle Christian Fellowship has also enriched the lives of hundreds of college students of many nationalities and races by having them live, study and work together.

The summer youth conference idea has broadened so rapidly that now literally hundreds of thousands of Christians and young people leave their home parishes to study, worship and play together, for a week or more each summer, in God's lovely out-of-doors. And there most of them are caught the revolutionary idea of Jesus that men must love one another first and treat their neighbors as friends and brothers if they would build a better society. These youth conferences were segregated, except for an occasional Negro leader or minister. Today, the Southern Regional Student Y.M.C.A. Council training conferences are interracial. So are all the regional conferences of the United Christian Youth Movement. The "Y" Conferences are held at Berea College, Berea, Kentucky, and the U.C.Y.M. at Pleasant Hill, Tennessee, and Easton, Texas. Many of the summer camps of the Methodist Youth Fellowship in Southern regions regularly invite Negro Christian workers to lead devotions and lectures on religious topics, as well as on race relations. The Methodist Wesley Foundations have projected many programs in colleges where white and Negro students meet as equals with Christians and hold fellowship together as equals. The author has shared many such rich experiences on Southern white campuses, quietly but courageously arranged by foundation leaders. In Tennessee and North Carolina, the Christian Student Movement is inclusive. Their officers and committee are Negro and white. But the pattern practiced in these states is not general for the American Christian community.

The Fellowship of Southern Churchmen, composed of liberal white and Negro clergymen and laymen has for the past decade made strenuous efforts to promote a program of goodwill, study and social action within the Christian community itself. The F.S.C. is growing in recognition and influence, but it cannot find a suitable home for its summer conferences. Laws of segregation debar them almost everywhere, and in other desirable communities the local whites object to Negro and white families living and conferring together. The F.S.C. is still looking for a home in a "safe" community.

The Church has made no appreciable dent in legal segregation in the South, and not much progress has been made against practices of racial discrimination in other sections of the nation, within or without the church. White parents and elders, especially in the South, object to the mingling of white and Negro Christian young people. The rigid operation of state, county and city laws still prevents them from meeting in public places, sometimes in the most elemental fashion. During the recent World War a white teacher and his wife from Talladega College (Congregational school in Alabama for Negroes) were eating lunch with a Negro teacher and his wife, friends of his, in a Negro restaurant in a southern city. Suddenly a policeman entered and arrested the four patrons and the woman proprietor. He charged them with violating the Jim Crow law (any law which prevents Negroes and whites mingling to-

gether). A city judge convicted them and fined them each \$50.00. This law still operates in that city. In a few places the Negroes, with the help of liberal white friends, have succeeded in removing certain discriminatory laws by order of the civil courts, such as inequalities in teacher's salaries. But this has been done in spite of local public sentiment.

In other sections, where legal segregation does not exist, in large cities and small towns alike, Negroes are generally barred from hotels and better class restaurants by common practice. At many summer resorts the beaches and hotels are racially restricted. While no trend toward general improvement is apparent in the North and East, it is significant that New Jersey's new constitution (1947) outlaws racial segregation, and that five other states<sup>2</sup> have passed fair employment practices legislation. Considerable agitation is going on for Congress to enact F.E.P.C. and anti-lynching legislation for the nation.

Several organized groups of liberals, men and women, in the South, have achieved considerable success in securing better understanding and improvement in race relations in that region. The Negro's person is more secure as a result, he participates more widely in voting, in law enforcement, in educational, recreational and health facilities, as well as in agriculture and industry, and he is being consulted more and more as a responsible citizen in many communities. Southern Methodist white women have been most militant in this work. President Frank P. Graham of the University of North Carolina has pioneered in seeking adequate or equal educational facilities and opportunities for Negroes. Success is reflected in the attitude of the daily press as well as in the general life of the people. Many liberal white people are aligned with the Southeastern Regional Council, the N.A.A.C.P., Urban League, and the Southern Conference for Human Welfare.

### In areas of basic human rights

There is a discernable trend toward recognition of basic human rights, and practical steps to guarantee them to Negroes and other minority citizens. The most notable move is the recent frank and courageous report of the President's Committee on Civil Rights<sup>3</sup>. This report strongly condemns racial and religious discrimination, as having no place in a democracy, and calls for immediate abolition of legal segregation throughout the United States. This startling pronouncement has received general support in principle. Most of the white South, however, views it with alarm and misgivings. President Truman gave his endorsement to the findings of this Committee.

The American Missionary Association's (Congregational-Christian) Race Relations Institute at Fisk University studies problems and trends in race relations. President Charles S. Johnson referred to findings of the 1947 Institute on the status of Negro-white relations in part as follows:<sup>4</sup>

1. Afro-Americans are intensifying their legal struggle against "separate but equal" provisions under consti-

(Continued on page 9)

<sup>2</sup> New York, Massachusetts, Indiana, Wisconsin, Connecticut.

<sup>3</sup> *To Secure These Rights*, The Report of the President's Committee on Civil Rights, U. S. Printing Office, Washington, D. C., 1947.

<sup>4</sup> *Race Relations*, A Monthly Summary of Events and Trends, Anniversary Issue, October-November 1947, Published by the Social Science Institute at Fisk University, Nashville, Tennessee.



# New vistas in summer camps

*Fellowship brings new understandings*

## Rabbis visit youth camps

By Stanley S. Jacobs\*

**K**NOW a man—and you will not fear him. With this precept in mind, the twenty-eight rabbis of the Anti-Defamation League's Speakers Bureau—some with trepidation, others with confidence—went forth in the summer of 1947 to Christian denominational youth camps as emissaries of goodwill and understanding from the Jewish community.

Now that the reports are in and an evaluation of the camp project is possible, we feel that a novel and helpful method of fostering interfaith understanding has been opened up, thanks to the cooperation and interest of the camp directors and officials.

The Anti-Defamation League of B'nai B'rith, the largest Jewish fraternal order in the world, in the summer of 1947, provided 28 rabbis to 45 camps accommodating 5,192 young Christian men and women. Located in nineteen states, the camps were operated by various church denominations, largely Methodist and Congregational.

Among representative camps was the Methodist Young Adult Conference at Lake Geneva, Wisconsin, visited by Rabbi Stephen Sherman of Kenosha, an emigré from Hitler's Germany. Another was the United Brethren Youth Camp in Germantown, Ohio, whose guest was Rabbi Selwyn Ruslander of Chicago.

At the Illinois Y-Teen Conference at Lake Forest College, Lake Forest, Illinois, sponsored by the Y.W.C.A., Rabbi Samuel Teitelbaum, Hillel Foundation director at Northwestern University, dispelled many misconceptions concerning the Jew and his faith. And so it went, in camps at College Station, Texas, Hillsboro, New Hampshire, Poultney, Vermont, Fayette, Missouri, Lewistown, Illinois, and in a score of other places. The experiment was carried on in conjunction with the National Conference of Christians and Jews.

A rabbi may give an excellent half-hour talk at a service club, receive many compliments, and have his message quickly forgotten. But the rabbi who lives, works, plays, prays and counsels with keen-eyed, interested youngsters in each camp for a week at a time leaves an enduring impression.

This is indicated by the requests received for follow-up visits to the home towns of the campers. Many rabbis have been invited to speak from the pulpits of churches which sponsored camps. Other young people's groups, study circles, and Y.W.C.A. chapters have requested booklets, posters, and library books concerning the Jews and Judaism

from the Anti-Defamation League, following camp visits by the League's speakers.

The visiting rabbis were "briefed" in the purpose of the summer camps and in the results chalked up by a handful of pioneering rabbis in the summers of 1945 and 1946 who went forth to similar camps which were to serve as "pilot plants" for this experience in democratic living.

Naturally, many questions asked of the rabbis in camp impinged on the troubled field of anti-Semitism. As reticences melted away under the warmth of new friendship boys and girls confided their doubts and misconceptions about Jews to the rabbis. Such confidences were encouraged. They enabled the rabbis to probe deeply into hearts and minds, and root out the things which could grow into adult anti-Jewish attitudes.

At Battle Ground, Indiana, in a Methodist camp, Rabbi Hirsch E. L. Freund, an ADL staff member, scored a hit by exhibiting Jewish ceremonial objects. For two days boys and girls eagerly examined the objects and questioned Rabbi Freund about their religious symbolism.

In Lewistown, Illinois, Rabbi Joseph Wiesenberg, native of Czechoslovakia, told his companions frankly of his bruising contacts with European anti-Semitism. "To his delight, he discovered that in America a rabbi could talk fearlessly to Christians about various Jewish problems without fear of the rubber truncheon and imprisonment. 'I found simple, friendly young people filled with a vast curiosity about the Jews and a religious spirit which pervaded all their thought and actions,' he relates. 'You can imagine my gratification when this group prayed in unison: 'Our Heavenly Father, Lord of the World, grant us that we may be rid of the last grains of prejudice. Grant us that we may judge our fellow men by their merits and not by their race, color, and creed!''"

## Interracial camps in Virginia

By Desmond W. Bittinger\*

**S**EVERAL YEARS AGO the young people of the Church of the Brethren in Virginia began to feel that their church could hardly call itself Brethren unless it made more of an effort to cooperate with the colored people. Consequently plans were made for an interracial camp in which both white and Negro races would be about equally represented, in which all camp facilities and camp duties would be equally shared, and in which the teaching staff would be about equally divided between the two races.

\* Director, Speakers Bureau, Program Division, Anti-Defamation League of B'nai B'rith, Chicago, Illinois.

\* Editor, *Gospel Messenger*, Official Organ of the Church of the Brethren, Elgin, Illinois.



The first experiment was set up in a Negro college at Harpers Ferry, Virginia, namely, Storer College. Each group advertised the camp among its own people. About fifty people came, half colored and half white. They represented rather a wide age scattering, from young people to mature pastors and leaders. There was one hundred percent attendance in all classes, whether taught by Negro or by white teachers. All the facilities were equally shared; meals were prepared together and eaten together. The evening was given over to a campfire service at which members of both races participated.

The enterprise proved interesting and the reaction was enthusiastic. There had been some hesitancy on the part of each group concerning it, but the feeling that it should be continued was unanimous.

In 1946 a second camp was held, again at Storer College. The attendance reached beyond fifty. One reason why it was not larger was that those who came were largely older young people and adults who had to take time off from their work to attend. This camp gave special attention to community projects. A number of visits were paid to local farms and stores, and to county and state authorities. These visits were made with the purpose of fostering better race relations. The entire matter of race was forgotten during the class periods, games and interest and fellowship groups.

Last summer, in 1947, the camp was moved to a beautiful woodland camping site beside Lake Galilee, near Terra Alta, West Virginia. Again the total attendance was about fifty, equally divided between the two races. At this place there was a more camp-like setting than at the college. Classes were held outdoors; there was swimming and boating, beautiful mountain hikes, and outdoor suppers. The Negroes said that if the camp were held at this place another year they would undertake to have from seventy



Interracial camps are coming to be held in all sections of the country.

to one hundred of their own group present.

One of the white girls who attended the camp last summer wrote: "One evening a mixed group from camp went to the near-by town for refreshments. The Negroes returned beaming and happy. Negroes and whites had sat down and been served together! The Negroes were not pushed back; the glasses from which they had drunk were not broken in front of them. They had been accepted as persons and as equals. Never had I realized the pain and suffering the Negroes endure in being treated as inferiors until I saw what this experience meant to our Negro friends."

Among the recommendations passed at this camp was one for an interracial camp next summer which would include not only whites and Negroes, but also Mexicans, Indians, Jews and those of Oriental origin.

# The way of peace

**In inter-group relations**

**By Elizabeth M. Hanna\***

IT'S NOT WHO YOU ARE, but *what* you are that counts! This was the challenge the children made to a vacation church school leader who had refused to allow Negro children to enroll in the school. Why did they take this stand? The community in which they lived had experienced some dangerous difficulties arising from racial relationships. There was a "feeling" between Negroes and whites. There had been a fight at the pool, which resulted in the pool's being closed. There had been differences on the playground, with groups taking sides. Finally, there had even been a race riot.

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## They are inoculated against race hatred

Tension was high; the whole neighborhood felt insecure. But this tension was not present in the weekday church school conducted there by the Council of Churches. It might have been. Early in the year, long before the local situation reached the climax indicated above, a Negro boy in the weekday school, who was corrected by the teacher, said, "You are only correcting me because I am a Negro."

The leader faced the issue, and started the class on a discussion. "Let's think it through," she said. "We are all different, not only in the color of our skin, but in our backgrounds, our homes, dress, the way we think, and our personality."

"That's right," said one girl. "We don't all think the same, but that shouldn't keep us from being friends. I have a friend who doesn't like the way I comb my hair, but she is still my friend."

"What is important?" the leader continued. "How should we judge ourselves?" The resulting discussion brought out these principles: We must be honest in what we believe. We must be fair to all. We must have love for others, and show it in the way we act.

The rest of the weekday church school year was devoted





Ann Arbor Weekday Schools

"It's not who you are but what you are that counts," the children said.

to studying these important relationships. The class used as a core text, *Friends at Work*, by Ball. They practiced having friendly relationships in the classroom, the school, the playground and the community.

When the weekday church school closed in June, the Ministerial Association decided to provide a vacation church school for the children in the community. On the first day Negro children came to be enrolled, thinking that they, too, were welcome. They were not permitted to enroll. It was then that some of their white friends made the statement: "It's not *who* you are, but *what* you are that counts."

Later, when the vacation church school offering was taken, the children remembered their Negro friends who could not come to the school. Though many suggestions were given for the use of the offering, they insisted that it be used to establish a vacation church school for Negroes. In due time I received a note and a check to be used to make vacation school possible for Negro children of this community the following summer. They had not forgotten their friends—they wanted for others what they themselves had.

### They learn to respect other faiths

At one school which I was teaching, we were studying Palestine and the boyhood of Jesus. I told the class I knew a woman who had lived in Palestine as a child. They invited her to come to their class. She came, and told them of the goat being milked at her door; of taking bread to the baker's to be baked; of the steps, or levels, in the city streets. She also told them about the wall around Jerusalem on which the people of the city took walks. She showed the class dresses she had worn as a child and objects of interest which her parents had brought with them to this country.

The class was thrilled, and sat spellbound while she spoke. They thanked her politely when she finished and after she left one girl said, "I was so nervous." Another asked, "Why?" "Oh, I suddenly realized she was Jewish

and I was afraid someone might say something about Jew. I didn't want her feelings hurt."

In one of the basin areas of Cincinnati, an underprivileged section of the city, a school principal who was Roman Catholic wanted weekday religious instruction for the children of her school. Since there was no church close enough to house the school, she organized all agencies into a Neighborhood Council. They appealed to the city to allow them to use a house, municipally owned, which was located under one of the city's viaducts. The city granted the request and permitted the Council to use the house, charging only the cost of heat and light. Janitor service was secured by allowing a family to occupy the upstairs rooms.

The lower floor was used to house a branch library, Red Cross classes, Mother's Club, Girl Scouts, Better Housing League, weekday church school classes, and classes for weekday Catholic instruction.

In time, this building became inadequate for the growing needs of the neighborhood. A business man donated a larger building in the neighborhood and the city granted a portion of the funds necessary to remodel the building to make it suitable for this new purpose.

However, we still needed the smaller original house for the weekday classes because it was located nearer to the schools than the new Community Center. Catholics and Protestants now share in the expense of maintaining the center for weekday religious education classes.

### They learn to appreciate "foreigners"

When the third grade children in a downtown area studied China in the core text of *Bible Homes and Home Today* by Reed, the teacher told them of Mr. Wiant, who had been a missionary to China, and shared some of his experiences with them. The classes decided to send phonograph records of church and classical music to the children of his school. The Chinese children of the class told of their land and customs. The children said, "It's just as if they are our friends, we know so much about them."



In studying children of other lands, we have emphasized that children in this country are not all alike, having different colored hair, eyes, and different heights. However, the children enjoy hearing about some differences characteristic of those in other lands, such as games, food and various celebrations.

A new girl, Marietta, came to live in a suburb of Cincinnati. She was Italian and her mother and father could not speak English well. Marietta was not accepted by the group at school.

In learning to appreciate the contributions of other nations, in our weekday class, I purposely left Italy until the last. We discussed music, art, literature, medicine and inventions. I told the story of "The Madonna of the Chair" by Raphael. This picture was hanging in their school. "Why, he was Italian," said one. "I never knew the story of that before—that picture's in our school. He gave us one of our Madonnas!"

"Oh," exclaimed one of the girls. "That's Marietta's country. Aren't you proud?" The girl received her answer in Marietta's beaming face.

During this same unit we recalled Christmas carols that were written by German composers. This brought the remark from one of the boys, "I don't want to have anything to do with people who are so dumb as to follow Hitler." I answered the boy by writing these questions on the blackboard:

- Are we sometimes wrongly led?
- Can we appreciate the contributions of others, even though we don't agree with the way they act?
- Are we judging people by their nationality, or by their way of life?
- What was Jesus' attitude toward the so-called enemies of his day?
- What stories do you know to illustrate this?
- Should we "follow others" or decide what is right for ourselves?

These questions led to many hours of committee work and discussion.

In helping children attain the right attitudes in interracial and intercultural relationships, some points to remember are:

We have much in common; we are not all alike; each makes a contribution; attitudes are contagious; actions speak louder than words.

Children are reasonable persons, and they will appreciate the soundness of these ideas. They can be led to see that they have a responsibility of recognizing each contribution and respecting each personality. Before long they will say, "It is not who you are, but what you are that counts!"

"Disarm the heart, for there lies peace."

2. Organized labor is improving race relations through the vigorous policy of the C.I.O. against segregation and discrimination. Thousands of Negroes who worked in war industries and other new occupations were not properly trained but employers discovered the competence of these workers and kept a surprisingly large number of them on in the post-war period. Several restrictions in the hiring of Negro workers were outlawed through legal action. Legal attacks on discrimination are continuing . . .
3. Negroes and other minority groups are organizing to make common cause against prejudice in America. . . . It is beginning to be realized that our treatment of these minorities is having a profound effect upon our foreign relations. "The colored peoples of the world are watching America's handling of her non-white citizens," with rising embarrassment to our representatives in the United Nations meetings. (Author's note)

Dr. Johnson lists some definite gains in modifying older patterns of discrimination and attitudes toward Negroes as follows: (1) Increased education of Negroes; (2) Large scale industrial expansion and demands for labor; (3) The development of labor organizations and progressive abandonment of racial policies out of economic self-interest; (4) The war-time propaganda for a democratic ideology.

He also notes certain encouraging changes which took place in the past decade. (1) The decline of large scale violence; (2) The adoption of FEPC legislation in six northern states; (3) The statistical increase in Negro voting in the South; (4) The outlawing of the white primary; (5) The enforcement of anti-discrimination policies in large labor organizations; (6) Supreme Court decisions providing a basis for equalization of educational facilities; (7) Outlawing of segregation in interstate bus transportation; (8) Recognition of the principle of equal facilities in certain aspects of railway transportation; (9) The voluntary adoption of fair employment policies in certain major industrial establishments; (10) Action against discrimination in unions; (11) The increased use of Negro policemen in southern cities; and (12) The army's first steps in the integration of its racial personnel. All these are definite gains.

### Young people the church's hope

The sin of color-caste with all its attendant undemocratic and unchristian practices of segregation, discrimination and exploitation of human beings in America is the gravest major human problem facing the American Christian churches. Communism is mercilessly exposing our mistreatment of the Negro to the gaze of all the nations. Non-Christian peoples are reexamining our professions of brotherhood and are finding us wanting in the practice. Unless the Christian community in America cleanses its heart of color-prejudice and takes immediate steps to remove segregation from its fellowship, it will not only be further discredited at home, but it will meet increasing opposition from non-Christian peoples in its foreign missions enterprise. The Church's hope lies in an enlightened, emancipated and consecrated generation of young people who will lead their elders out into new adventures of Christian brotherhood at home. We elders had better ask for grace from God, lest we fail both them and the cause of lasting peace. Without love there can be no peace in the world.

## Negro-white Relationships Today

(Continued from page 5)

tutional law. They are succeeding in making the "equal" provisions a reality, but they are pressing the Supreme Court to outlaw housing covenants and other discriminatory practices based on race.



# Parents help the church school

By Mildred M. Lampson\*



The mothers do regular visiting in the homes of the church school children.

**G**OOD AFTERNOON, Mrs. Lyons," said the lady at the door. "I am Mrs. Brown from the Baptist Temple. We have missed Kenneth in the primary department and wonder if he is sick."

"Oh, do come in," responded Mrs. Lyons warmly. "I am real glad to see you. My husband was ill, and that is the reason we were not there last Sunday. My nursing training came in handy caring for him. Poor Kenneth felt bad, because he loves church school at the Temple and never wants to miss. I would like to go myself, but it is hard to, with the baby."

"We have a nursery now," replied Mrs. Brown. "He could be cared for there. By the way, we need someone to help Mrs. King care for the babies. Wouldn't you, with your nursing experience, like to do it? It would be a great service."

"Why, I believe I would love to," Mrs. Lyons answered.

"Fine," said Mrs. Brown. "I will have our Director get in touch with you."

This incident and many others like it showed what values there would be in a closer relationship between the church school and the home, both to the church and to the homes which are the center of religious growth. Hence, the Parent Teacher Council was born.

This Parent Teacher Council of the Baptist Temple of Rochester, New York, of which the Rev. Albert McCartney is pastor, was organized at a tea after several previous parent-teacher meetings. It consists of a group of parents and departmental superintendents and teachers who work together in improving the program and attendance in the church school. Its chief advantage is in supplying a group

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of mothers who do regular visiting in the homes of the church school children.

Two mothers were chosen in each department from the nursery up through the junior high. A chairman and her assistant were elected to head up this work, which includes calling on new members and on the sick.

Checking on absentees (first Sunday by card, second, by telephone, third, personal call).

Acting as chaperones and patrons of social events put on by the departments.

Explaining the program of the church school to parents and others.

Visiting the various departments and keeping in touch with their program and needs.

Discovering leaders of various kinds while making visits. Looking for chances to give help and encouragement where it is needed.

Telephoning announcements.

The calling lists are made up departmentally and by districts. If there are several children in the same family in different departments, the departmental mother checks with the other mothers before calling. Names of new members and absentees are given to the chairman of the Council each Sunday by the superintendents of the various departments. On the visitation card is put the reason for requesting this visit, to help the one going to that home. The chairman and the Director of Religious Education check these names together. Then the chairman distributes the names to the departmental mothers who do the visiting. The visitor is furnished with information about the family, if possible, before the call. Often the superintendent teacher goes with the mother to call.

A report of each call is made back to the superintendent of that particular department. She, in turn, gives it to the Director, who checks each report carefully and passes on important information to the pastor. Often the pastor finds this information invaluable. If more attention is needed in a certain home, it is turned over to the Director, in some cases, to the pastor.

Because of this program, the attendance and interest in our church school have increased markedly. It became



necessary to install and equip a nursery to care for the little babies. Having a place for them gives the young mothers and fathers a chance to go to church and attend class or teach. This means that parents are becoming better acquainted with other families and real fellowship is developing among our young adults. There are many other results of this cooperative plan. Young people learn about summer camps where they get training for leadership and parents are encouraged to join them. Our people are working together more harmoniously than before, and with a very definite purpose. In particular, people with talents are being brought to the front and used to the best advantage. Sometimes we

have used time and energy going outside our church for leadership, but we have found in our own church those who are fully as capable and are waiting and yearning to be asked to help. They are trained nurses, musicians, teachers, visitors, story tellers, cooks, and leaders of recreation. The Parent Teacher Council is enlisting more and more people into service and placing them in the right niche where they will be of the greatest value to the church. These people, finding that they are truly needed and actually contributing fruitfully, find happiness in their service.

Our Parent Teacher Council gives real proof of how a church and church school can be strengthened when parents and leaders work together unselfishly and harmoniously.

# Shutter Stewardship

By Charles Dobbertin\*

**P**HOTOGRAPHY is fast becoming America's number one hobby. Many of these photography fans are within our churches. These persons—the amateurs as well as the more advanced—are potential “shutter stewards.” They can serve the church in a wide variety of ways. These picture enthusiasts spend a considerable sum each year in making home movies and still pictures. It should not be hard to challenge them to use their equipment, materials and skills in the service of their church.

Obviously, we are not suggesting that the amateur is to take the place of the professional in the production of visual aids for educational use. But there are possibilities with the use of their cameras which will strengthen and add to the total program of the church.

## Home movies

First, let us think of the movie fan. Although the commercial productions for industry, schools and churches are available in 16mm, there is no reason for not using the 8mm films if there are 8mm fans in the local church.

In one church the husband of the junior department superintendent over a period of two years has taken motion pictures of work done in that department. These movies of outstanding study and action projects are then shown at the time of the annual exhibit and the Children's Day program.

In another church, the young people produced a film of their own. It was a 200 foot, 8mm film depicting the various ways in which they could follow in the footsteps of Christ. The young people of the church were shown in fellowship with one another, and exemplifying the Christian spirit in the school, home, at leisure, and in service to others. Imperfect? Of course it was. But the production meant a great deal to the young people and suggested new projects. There was a unique spirit in the production

of the picture—and, of course, real interest when the film was shown to the congregation.

Home movie fans can take pictures of the vacation church school for purposes of record and to promote attendance the following year. Or the movie camera can be used creatively as a class “producer” a script of its own to portray in visual method some aspect of the study they have been undertaking.

## Still shots

The “still” photographer also has an opportunity to become a “shutter steward.” Good news shots of happenings at the church may be used for publicity both in the local newspaper and in parish papers. Pictures for the historical records of the church can be put in a “historical album.” Photographs that are unusually good and show typical church or church school activities may be submitted to church periodicals, which will often pay for pictures they can use for illustrations.

Children offer still another possibility for the camera fan. Many churches have placed the pictures of the babies in their nursery department on display in church halls, parents' rooms, or other suitable places. The suggestion has been made that baby pictures be put in a “Baby Book” of the church. This book would be kept in the church under the supervision of the nursery superintendent or her assistant in home visitation. Such a book would indicate to the family—and to the child himself as he grows older—that the child is considered always a part of the fellowship of the church.

Photographs of classes are useful, too. A teacher who takes a new class can learn the names of her pupils faster if she has a photograph of the class with accompanying names. The pupils may also want prints of these class pictures, to keep in their own photograph albums.

The person who likes to develop and enlarge his own negatives has a splendid opportunity to be of service. Here and there about the countryside of his community, he can find those views which, when enlarged, will make excellent pictures for worship centers. Large pictures of the church itself could be used in the same way. Since large photographic murals are used with fine effect in restaurants and clubs, why not decorate club, dining or assembly rooms in the church in the same way? Appropriate pictures, such as scenes at summer camps, would be interesting decorations for a young people's room.

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## Kodachrome slides

In a category of his own is the 35mm Kodachrome fan. Everyone agrees that color enhances the quality of a picture. Color, too, often makes up for poor composition and detail, which show up as glaring faults in an enlarged black and white picture. Of course composition and detail are important in color photography, but color has an interest that enables the viewer to overlook the weaknesses of the picture itself.

It is because of this great appeal of color that more and more fans are turning to the 35mm miniature camera. A good camera with a good lens is a prerequisite for color. The black and white print can be "controlled" in the dark room, but in color photography the controlling must be done before the picture is taken. In a series of nature scenes, for example, which may serve as worship material, it is important that the color be as true as possible and that inspiring and appealing scenes be taken.

Worship services are only one use for 2x2 slides. In one church, the annual report was given in color slides. The pictures showed the women of the church at district meetings, young people at camp, the Sunday school and the vacation church school in action—and thus depicted the entire work of the church for the year in an unusual and interesting way.

One church planning a building program used color

slides to depict the needs of the local church. Needless to say, this method stimulated interest in the project. The Board of Trustees of another church took pictures of areas around the church building that needed repair. Here again through pictures taken by "shutter stewards," the need was presented and the funds raised.

## Organizing the fans

We have listed here only a few possibilities open to camera fans who love their church. Each local church will find additional opportunities for its enthusiasts to serve.

To stimulate further interest a "Shutter Stewards Club" or a Camera Club might well be organized, with definite goals and objectives. A continuous plan for promoting the work of the church through pictures might be carried out through such a club. This club could work closely with a committee on visual education in the local church. The committee might suggest various projects and needs, and the club members could then get to work. Special instruction in methods might be a part of the club's program.

A word of warning: do not take photographs of groups without permission of the leaders and do not interrupt a service. Nothing is so demoralizing to a session as a photographer arranging lights and setting. To maintain good will, ask a group to remain and take the picture after the program is over, or get them before it starts.

# It makes teaching easier

By J. Carter Swaim

IT'S A PRACTICAL MATTER, after all. Anything that helps him teach better is welcomed by the good teacher. And if it is a book or a picture or something else his pupils can see, so much the better. That's why so many church school teachers, as well as college teachers, are delighted with the Revised Standard Version of the New Testament. Their pupils like it—like the format, the type, and arrangement, and especially like the clarity that comes from reading easily understood language.

These teachers tell me that when they first read the Revised Standard Version it was as if they had never read the New Testament before—God's Word had become to them a wholly new and living Book. Any teacher who uses this translation will be continually amazed at the fresh insights which it gives into the mind of the Eternal. There is no time here, however, to describe these insights or the revelation it has brought to many. I want to show you here that by using this version you can help your pupils learn vital truths about the Bible that many adults have never learned.

The Revised Standard Version is not a large book, indicating that "big" and "small" are ideas which have no meaning in Christianity. The New Testament is smaller than Plato, smaller than the Old Testament, smaller

than the Koran, smaller than most books that men have held to be sacred. Yet what book has influenced men so much as this slender volume? "Major" and "minor" are words applied to Old Testament prophets—but this does not mean that all of the major ones are of more importance than all the minor. It means simply that some wrote longer books than others. Let no one think of Amos or Hosea as of minor importance! A study of *Philemon Among the Letters of Paul*, by John Knox, will indicate that this one of the New Testament letters, which is often thought to be the most casual, is in some ways the most significant.

Note next that this is the Revised Standard Version just as the 17th century work was the King James Version. "Version" means translation. Every English Bible is a translation. The New Testament was not in the first place an English book at all, but a Greek book. All Protestant churches recognize the Greek original as the authoritative New Testament. Unless we can read that for ourselves we must trust somebody to translate it for us. Any free translation will have the value of awakening us to the real meaning of truths expressed in words so familiar as to have lost their point.

A policeman in the state of Washington followed a motorist at forty five miles an hour over a stretch of road that had on it nine signs, reading: "Curve to the right," "Curve to the left," "Speed 20 miles an hour." When the policeman overtook the traveler and asked if he

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couldn't read the signs, the traveler said: "I've driven the road twice a day for fifteen years and there are no signs on it." When the patrolman took him back and showed him some of them, he insisted that they must have been put up the night before! It is possible for us to become so familiar with signs along the Way that we overlook them entirely. Fresh translations bring them sharply to our attention.

Again, the Revised Standard Version is a book that looks inviting! A college president in the South said that as a boy and the son of a minister he wanted a Bible that was printed as other books. He did not understand why the cover, the type, the page make-up of the Bible were so different from those of volumes he delighted to read. He wished that God's Book were not so unlike other books. His wife agreed, saying that in childhood it seemed to her strange that the Bible should be such a bad-looking book, with bindings that looked like nothing except mourning.

The Revised Standard Version is designed to be read. A minister in South Carolina reports that every boy in his church school class obtained a copy of the Revised Standard Version when it first came out and has brought it every Sunday, something that had never happened with other versions. Thinking this very strange, he inquired the reason and was told, "We are not ashamed to be seen carrying a book that looks like this." Boys and girls do not like to be different, and let us be glad that the designer's art has been employed to such good advantage that it no longer seems "sissy" to carry the New Testament.

Opening the book, one discovers that the print invites reading. There is in the nature of things no reason why we should ruin our eyes reading the Bible, and it has been suggested that the fine print in which many Bibles are published was inspired by the Devil, to discourage reading! Dwight L. Moody would have liked the printing of the Revised Standard Version: "I am sick of those little fine types," he said. The Revised Standard Version neither taxes the eyes of the aged nor strains the eyes of the young.

It is noted next that the paragraphs are not like those of the King James Version: the paragraphing in the Revised Standard Version is by sense, rather than by verse. This has puzzled some, but is another excellent occasion to get in some instruction about the true nature of the Biblical material. If the teacher can borrow from the nearest theological library a photostatic copy of an ancient manuscript of the New Testament, some things will become apparent even to those who cannot read a word of Greek. One is that chapter and verse divisions were no part of the original. The New Testament, in fact, got along for twelve hundred years without chapter divisions and for three hundred more years without verse divisions!

The chapter divisions were not put in until the thirteenth century, when it was felt that the Biblical material would be more manageable if broken up into sections of fairly equal length. The break between Acts 21 and 22 reminds us that the divisions were not always put in at the most logical place, and one of the finest insights the student can obtain is to forget the chapter divisions. We talk about the 13th chapter of I Corinthians, but Paul knew nothing of the chapter divisions men have imposed upon his letters. When he talked about love, he set it in contrast with other



Dr. Swaim autographing copies of the Revised Standard Version New Testament at the International Sunday School Convention in Des Moines last July. More than a million copies of this version have been sold in the less than two years since its publication.

gifts that were valued in the church. These gifts are described in what we call chapter 12, and chapter 14 begins: "Make love your aim." We miss half the point of I Corinthians 13 unless we forget the breaks that separate it from 12 and 14. It is true of many other passages that we get their full significance only by ignoring the chapter divisions. To the extent that it makes for continuous, uninterrupted reading of God's truth, the sense-paragraphing of the Revised Standard Version is a return to what the New Testament was like in the beginning.

The same thing is true with the verse divisions. Strictly speaking, these have never been applicable anywhere except to the book of Proverbs, which largely consists of single-sentence aphorisms. They have been useful in helping us find our way around, but have also done much to create the unhappy impression that the Bible is, as one woman said, "just a book to look up texts in." The verse numbers in the new translation have been retained and are in smaller type above the line. Anyone looking for them can readily find them, but if you are not looking for them and want to read on, they don't fly up and hit you in the face!

Finally, the Revised Standard Version is a product and a symbol of our togetherness as Christians. It is not a private translation, the work of one man, but the co-operative work of scholars representing all the Protestant denominations which join in the International Council of Religious Education. It is an official revision of the New Testament, intended to replace earlier official versions, and is destined to be the Bible of our generation. It represents no one individual's interpretation of the Scripture, and no one church's point of view. In this respect, too, it would have won the admiration of Dwight L. Moody, who, with regard to Bible study, used to quote with the approval of Bishop Stevens, of Philadelphia: "Don't study it with your little red light of Methodism or your little blue light of Presbyterianism, or the light of the Episcopal Church, but just the light of Calvary."



# I'm a learner, too!

By Anna Laura Gebhard\*

The new teacher whose development is being described in this series, finds that she does not know as much as she thought she did.

DEAR SIS,

Someone said the other day that one isn't educated until he knows how little he knows. Well, maybe I'm beginning my education! At any rate I'm discovering my abysmal ignorance of the Bible! You know, Sis, when I started teaching this class of fifth graders, I know I felt a little fearful of them—I was afraid of their wiggles, of their noisy impatience, of their persistent questions. But I had no doubts that my meager store of Bible knowledge, gleaned from a childhood and youth experience in the Sunday school, would suffice for their needs.

After four months of teaching, I know how wrong I was. I've just finished reading the next unit of study, Sis, and I'm worried. Not about Marion and Jim and Bob, but about myself. This unit, it seems to me, is the most important a teacher could be asked to teach; it's on the ministry of Jesus. I've always thought I knew enough about the life of Christ to get by as a Christian. Goodness knows I've listened to enough sermons on isolated texts from Jesus' teachings. At a few rare intervals, maybe during a Lenten period, or when I've been tired and bored with the Sunday paper, I have sat down and read one of the gospel stories through. I've wondered about lots of things I found there, but not enough to look for the answers. I guess I've been a pretty superficial sort of Christian. But that isn't the sort I want my fifth graders to be.

O, I can hear their questions now, as they will surely come next Sunday and the next. "Why do we have to have four gospels that tell the same story? Why isn't one enough?" "Does Jesus really expect us to love our enemies? What kind of a guy would I be if I didn't fight back?"

I know there should be good answers to those questions, but I'm afraid I don't know them. Next Sunday we have a lesson on the land in which Jesus lived. Now, my grade school geography lessons are a long way back, and I looked over the teacher's quarterly enough to know that I've entertained some grossly mistaken notions about the land of Palestine.

There's another thing. I realize now, that despite my Christian upbringing I never learned to enjoy reading the Bible. I revered it; I didn't learn to use it day in, day out as a resource for living. Just revering it isn't enough in these days, is it, Sis? How can I help my class love to read the Bible? Do they have to stumble around through it, as I've done, and miss much of its inspiration and power?

\* Methodist Parsonage, Litchfield, Minnesota. Mrs. Gebhard's new book, *Rural Parish*, is reviewed in this issue.

You remember the discussion we Sunday school teachers had about our purposes in teaching that I told you of. There's a little phrase that Mrs. Myers kept saying over and over again that didn't mean much to me that evening. Now, I can't forget it. It's the phrase preceding each of the objectives of Christian education: "to guide growing persons." I've been saying it over and over to myself tonight, Sis: "to guide growing persons." One can't be a guide to growing persons unless one is growing, too. Little did I dream that guiding fifth graders meant stretching my own mental and spiritual horizons.

Sis, I don't expect you to know all the answers. But you know you can tell me where to find help. I want Mario and Ted and Shirley to learn to love the Master—yes, with all their minds, as well as all their hearts. That means their "guide" must grow.

Dear Sis,

Thanks for your offering of books. You see, I didn't take them for granted. I studied them through before writing you. They've helped.

Even Janice has been giving one of them a try. She's been reading Goodspeed's *Junior Bible*, and really enjoying it. "Is this really the Bible?" she asked. "You see, Mother, it doesn't look like my other Bible. It's easier to read. It's like our books at school." I explained to her that it was the real Bible—the part of it that boys and girls would enjoy translated and planned by a man who has spent his life studying the Bible. I'm going to follow your suggestion and lend the book to those in my class who would "like to read the Bible." I'm sure they'll take to it as Janice has.

And I've been taking to Dr. Goodspeed's other book, *The Story of the New Testament*. That's the kind of help I've needed, Sis. I've often wondered about those books that fill our Bible: who wrote them and why, and what their message is. Dr. Goodspeed's book tells a fascinating story in a clear, readable way. I've been following his helpful suggestions for Bible reading and study, too, Sis. I know I'll be able to answer some of Jim's questions before he asks them now. Perhaps I'll even be able to ask and answer a few of my own, and help my pupils become as enthusiastic about this familiar Book as I'm becoming.

There's something else I'm looking forward to. Mrs. Myers announced last Sunday the opening session of a leadership education class, especially for us teachers of children. I blush now when I think of the warning I gave her a few months ago. "If I take the class," I told her, "I'll give up Sunday morning. But don't expect any extras. Like those training courses you have. I just don't have time to spend weekday evenings at this." Now I know that nothing is as important as my own growth, so that I can be a more worthy guide. And I'll be the first one there when the training class opens.

Last evening I was reading that familiar twelfth chapter of Romans in the wonderful new Revised Standard Version that you gave me last Christmas. I think the apostle Paul must have written that chapter for us church school teachers. Remember the phrases: "Present your bodies as a living sacrifice holy and acceptable to God, which is your spiritual worship. . . Let love be genuine. . . be aglow with the spirit. . . rejoice. . . be patient. . . be constant." That says it, doesn't it, Sis? I remember your remark that "the teacher learns more than the pupil." This teacher surely must, or be unworthy of the high calling. I'm a learner, too.



# You can use workshop method

in various types of leadership education

By Ross Snyder\*

## THIS IS WORKSHOP METHOD—

To be hit with a need and an idea.  
To risk doing and personally creating, instead of just talking about and depending on the activity of some other person.

To share your creation with a group, and profit by their valuation and skills.

### Creating a family festival

We tried it out one evening—a group of fifteen people in a community training school. We were concerned that parents and children might have some common experience together in the church. On this particular evening we explored the possibilities of “family festivals.” We created a family festival, experienced it, and looked at the strong and weak points of our creation. The schedule for the evening ran something like this:

30 minutes—Definition of what we are going to work on, with some illustrations.

30 minutes—Working in groups of three or four people each.

40 minutes—Each group presents its product with suggestions and appreciation given by everybody.

At the beginning, we made more clear and intense our understanding of the need for common experiences and simultaneous learning by parents and children. This took about ten minutes. The fundamental idea and purposes of family festivals were discussed with the aid of an outline. This took the rest of the thirty minutes.

We then broke into the following working committees, after some agreement on the general nature of what they were to do. Each committee was working on one major feature of a family festival.

1. The opening Fun and Frolic features of the family festival. This committee to plan games, music and a Virginia Reel.
2. Creative feature in which everyone would participate in small groups, such as charades, skits, or a group newspaper.
3. Some feature which presented one important idea for better family living (such as, “What your tone of voice does to people,” “How a family plans its friendship program for the coming month.”)
4. A ten minute service of family devotions.

While the committees were working, the leader of the group was available for conference.

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We then had our family festival (alas, without children!), and were able to know firsthand what we meant by it, what some of its possibilities were, and how we could do a better job.

And perhaps most important of all, we were no longer afraid of putting on family festivals. We had “broken through.” We had acquired the idea at a level of competence beyond the merely verbal, into a functioning competence. If an exploration were to be made of why most of us do *not* learn new activities, we would probably find these three reasons at the top of the list. We do not learn because we are afraid. We are afraid because we possess knowledge only at a verbal level—we are not sure we can make it function. Our knowledge has not broken through our old habits. We say, “Someday I will do that, but not now.”

All these, and more, are the principles of workshop method. Very important is an unbroken span of consecutive time for a session—at least an hour and a half: two hours for high attention-span people. The frequent schedule of a community training school—50 minutes for class, then general worship assembly, then 50 more minutes for class—will have to be changed on the occasions when one expects to use workshop method.

### Writing a worship litany

A group of seminary students were trying to create more valid and effective services of worship for their young people's groups. They came to feel that there were important possibilities in litanies as a way of summarizing the experiences and yearnings of a group, and of providing a maximum participation on the part of the congregation. Those who were so concerned came up to the professor's house one evening.

We read together a page and a half that presented an excellent litany, then analyzed its structure and the way to go about constructing one. Together as a group we constructed one litany that expressed our religious concern about some event or celebration of some experience common to all of us.

Then came the time when each person must create his own. We all understood something of how to go about it, since we had (a) experienced a litany, (b) thought about how to construct them, (c) done one together as a group and under “expert” guidance. To provide us all with an immediate common and intense experience, the sound movie of the life of Dr. Carver was projected. Then each person wrote out of the fullness of his feeling. It usually took about a half hour for this, and even then many litanies were in very rough and incomplete form. But we did experience how a litany rises up within us and takes form. We each read our product (the “leader” wrote one too), appreciation of each was given, and possibilities of more artistic design and expression were suggested.

The genius of workshop method—“It happened to us,” “We experienced it ourselves”—had been present! And if we were educationally bright, we fled away for further use the principle that creative effort can come only out of rich and ample experience. It was ten times easier to write a litany after seeing this sound movie than to attempt to produce one “cold.” All too often we try to be creative without any wealth of experience to motivate our creation and furnish content.



The impact of such an evening is often such that the group goes on to sponsor a one-day institute on worship for a selected group of leaders of their youth groups, so that the young people can also acquire a functional competence in worship.

### Learning to lead discussions

In one of our seminary classes a student brought in a wire recording of a youth group discussion of boy-girl relationships. A verbal report of the discussion would also have set us going, but the recording was much more real, accurate, and effective in rousing our attitudes. We all knew what situation we were talking about and what happened. We played the recording about five minutes at a time, then examined the art of the part of the discussion. What resistances were aroused on the part of the young people toward the leader? Why was he unable to understand what the young people were trying to say? What helped the progress of their thinking, what hindered it? How could one do a better job another time?

If seminaries were set up to enable fundamental changes, that is learning, to occur to students, rather than for the purpose of instructing students, we could have proceeded on workshop method. Each student could have taken a long period of time to draw together the understanding he needed of adolescent personality, of how people change and grow in group culture, and the relevance of the Christian faith to boy-girl relations. For workshop method means resources and skills from many different fields brought together to solve some particular situation. The determined student or Sunday school teacher always succeeds partially in doing this—often in spite of us.

### Training in workers' conferences

The conclusion of all of this would seem to be that workshop method is peculiarly adapted to leadership growth in the local church—where immediate problems must be met and not just talked about theoretically. Let us look for example at a series of workers' conferences:

There is an increasing trend in church school curriculum toward having a common area of purpose for all departments of the school in a given quarter. This opens up possibilities for the local church and its teaching pastor. We could visualize the evening in two major parts of one effort.

7:30—8:00 A hard hitting idea pertinent to the one objective of the total series—using audio-visual method, demonstration, or talk.

8:00—9:30 Work meetings in grade or departmental or purpose groups, proceeding something like the group reported at the beginning of this article. (Much demonstration, work, first-hand experience and group interchange—few monologues).

The opening session should not be a worship service—at least as we usually conceive of one. Church people are all too prone to substitute worship through words for worship through work. The tone of this evening is decisive work and vigorous thought. The opening thirty minutes should be in charge of some one person who can plan out a teaching sequence that has a unity and enables the group to understand some one thing well. The usual temptation is to "cover the waterfront" and deal in generalities.

As an instance of desirable practice, if the church school

curriculum was emphasizing Old Testament content, the opening period each evening could present an interpretation of the great religious experiences recorded in the Old Testament. A new "technique" of presentation (if appropriate) could be utilized each time; e.g., radio transcription, movie, choral reading, biographical sketch, discussion forum, lecture. Thus people will get both fresh content and fresh method.

As the workshop evenings continue, about every sixth meeting a summary celebration should be held. At this various work groups could demonstrate something they have produced, the meaning of the series could be pulled together, or people could just have an awfully good time together.

When the entire leadership of the church, not just the church school teachers, participates in such a sequence, we are beginning to develop the necessary leadership for a total church program.

Other possibilities than the immediate church school lessons might be the center. A church might want to work all together on a program of preventing and healing white prejudices against people of other races, or developing a program of worship education all through the church, or education for Christian family living.

### What is not a workshop

It finally becomes important to declare *what is not a workshop*. Please don't be one of those "chief sinners" who so misuse a new word that it loses all its identity and precise meaning—and therefore the idea itself becomes soiled and lost.

A Conference—a discussion—even of good people—is *not a workshop*. *Something productive must be created by each person for some situation in which he is responsible*—before it takes on the nature of a workshop.

A Skill Lab—a place where one learns how to manipulate audio-visual machines or new "busy-work" of arts and crafts—is *not a workshop*. It could be if there is an emphasis upon *thoughtful* work, and the criterion above is met.

A single session is *not a workshop*. It could use workshop methods. But the kind of productive learning we mean takes a longer time. Preferably the term "workshop" should be reserved for a month's consecutive effort (as at teachers' summer workshops at colleges and universities) or a "work evening" running once or twice a week throughout the year. Call shorter sessions "Workshop Institutes," "Work Conferences," etc. We might properly call a week's or two weeks' intensive workshop by the name, and not destroy its meaning.

Any gathering which features short sessions (say 50 minutes); or promotion speeches, especially by visitors for a day, is *not a workshop*. A record of the amount of time that the "leader" talks would also be determinative.

However, there is nothing esoteric about a workshop, nor is it a cult. You can get rid of your fears and hellish intentions to try this good thing sometime in the *future*. Summarize out of this article, and other sources, the fundamental principles, plunge in and experience for yourself that it can be a vivid experience of Christian group living. What more can you expect of anything in life?



# Children are her business

*The story of a housewife who was honored  
for her contributions to Christian education*

**By Lemuel Petersen**



Mrs. Carr in her home, which is full of the tools of her trade.

LAYMEN and lay women by the hundreds of thousands have been carrying on the teaching work of the church since the founding of the Sunday school movement. The denominations and councils that cooperate through the International Council of Religious Education acknowledged the importance of the role played by these lay people last summer. Thirty outstanding lay religious educators were chosen by as many denominations to be honored at the 21st International Sunday School Convention, held last July at Des Moines, Iowa, for their contribution to Christian education.

They came from all parts of the United States and Canada: housewife, country lawyer, school teacher, social worker, newspaper editor, state supreme court justice, and many others. The stories of their work in church school, denominational and interdenominational activity are thrilling. All merit widespread telling. During this year the INTERNATIONAL JOURNAL will carry as many of these stories as it can. Those printed will be representative of the whole group. Each one of the thirty is a modern hero of the faith.

The Editors

I DIDN'T THINK TO ASK HER, but I doubt if Mrs. Earl Carr of Marion, Indiana, ever reads the society page of her daily paper. Certainly she is not interested in purely social affairs. Her life is much too full of truly exciting creative ventures.

Probably no scientist who uncovers new secrets of the universe gets a greater thrill out of his discoveries than she does out of the work for which she asks and gets no pay. For she deals not with material things but with the very substance of life itself—with the souls of children.

Mrs. Carr, you see, is a Sunday school teacher. Or, to be more accurate, a religious education leader. She is not only superintendent of the junior department of her church but also a teacher of leadership classes, a writer of pageants and articles, a member of committees, and a director of the vacation schools of her community. She is one of those thousands of housewives who make up so much of the teaching force of the church schools of our continent. Sunday schools, vacation schools, weekday religious education classes could not be held if it were not for these devoted, indefatigable lay workers.

But Mrs. Carr is not an ordinary lay worker, though in her modest way she tries to make you think she is. She is one in a thousand.

"I do not know of a junior superintendent anywhere who is doing a job comparable to yours, both in the county and local church," wrote Dr. Ralph L. Holland to Mrs. Carr recently in a postcard that I happened to see. Dr. Holland, who is executive secretary of the Indiana Council of Churches said, "I wish we had ninety-two like you in Indiana—one in each county. Our work would progress more rapidly."

In recognition of her contributions to Christian education, Mrs. Carr was chosen by her own denomination, the Presbyterian Church in the United States of America, to be honored as an outstanding lay person at the 21st International Sunday School Convention held in Des Moines last summer.

Mrs. Carr's influence long since passed the boundaries of her home town. From 1931 to 1936 she was president of the Grant County Council of Christian Education, and since 1939 has been the council's secretary of children's work. She was chosen to participate in the National Mission to Teachers in 1944, being a member of the team that toured northern Indiana.

In her own denomination she has been children's work consultant for her synod's director of Christian education and has been on the faculty of her synod's summer conferences for young people. She has also been active in women's society work in her synod and presbytery.

Mrs. Carr is a tall, slender woman with graying hair



and a pleasant appearance. At 58 she is still very much alert and active.

Her unpretentious home is her office, and her house is well-kept in spite of her many activities. To be sure it is rather more full than ordinary homes with the tools of her trade: Bibles, religious education books and magazines, and materials for use in her teaching of children and in her guidance of other teachers.

Mrs. Carr is a loyal wife and companion to her husband, an elder in the church, who works in the local post office from 3 A.M. to 1 P.M. five days a week. Her children have been successfully reared. Ruth Catherine, aged 28, has taken up a business career in Indianapolis. Louis Eugene at 23 years has a veteran's status and is now preparing himself to become a mechanical engineer at Purdue University. Both are loyal members of the church.

Mrs. Carr had planned to teach school, and did teach for two years in a one-room school after completing two years at college. Then, like so many other school teachers, she got married.

But Mrs. Carr never lost her professional interest in the work, constantly specializing in religious education. She has been a wide reader and has attended many religious education conferences. In 1932, for instance, when she was mature in years and well developed in methods, she attended the laboratory school at Winona Lake. When the International Council began holding workshops in visual education, she went to the first two. She has always tried to keep up with the latest methods.

Coming from a rural home in central Indiana, Mrs. Carr as a young girl had to go away from home for her education. She went to the high school at Marion. One year she took a teacher's course at Marion College and studied another year at Indiana University. While a high school student, she joined the First Presbyterian Church in Marion, and has been a faithful member there for forty-two years.

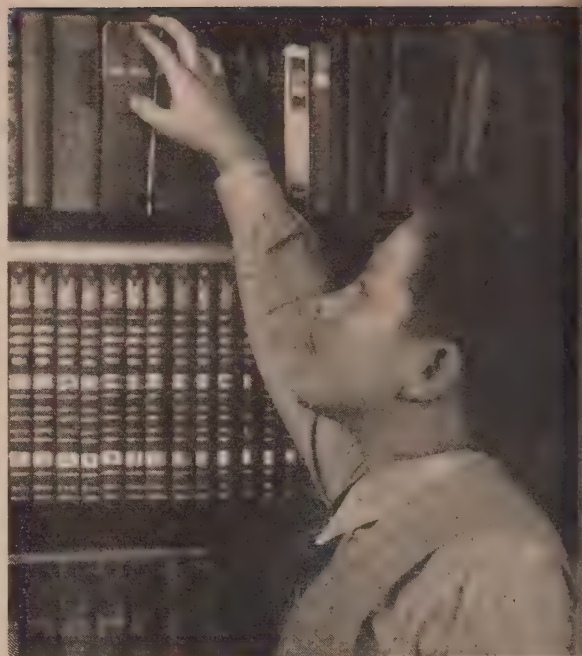
"Through all the years of her labors in the service of the church she has occupied the family pew each Sunday, except in the time of illness or the frequent call for her services," her pastor, Dr. W. Sloan Whitsett, said of her.

During the first years of her married life, she didn't try to do much but get her home established. She did, however, help to organize a young married people's class.

When her daughter was four years old, in 1923, Mrs. Carr became superintendent of the beginners' department. Although her son was born a year later, Mrs. Carr continued with this work for seven years. Then, she moved to the junior department and has been its superintendent for seventeen years.

The work Mrs. Carr does with the children shows that she is a really creative and imaginative person. For instance, she has written about twelve special-day programs. "Children's Day, Rally Day, Christmas, and the other special days are not just for entertainment," Mrs. Carr said. "We don't want our children to go through the old routine of reciting 'pieces.' These special days offer real opportunities for creative teaching and demonstrations."

Four of her special day programs have been published. In fact she has had a good deal of writing experience. Since 1935 she has published more than thirty-five articles, programs and booklets. Most of these have told of projects and observations she has made in her church school work



Eva Luoma

Mrs. Carr has taught junior children for many years and is a firm believer in the Sunday school.

and have appeared in various denominational periodicals. In addition she has written for a farm paper, Sunday newspaper feature sections, and parent magazines. In 1943 she wrote the 150-page centennial history of her local church.

Most significant, perhaps, has been Mrs. Carr's leadership in the cooperative vacation church school of Marion for ten years. The twenty-five churches of Marion cooperate in this community school, which is held in public school buildings. Mrs. Carr helped to organize it and has since been its director. This enterprise deserves an article of its own.

Mrs. Carr's leadership is shown in the guidance she gives other teachers. Six weeks before the vacation school begins she opens an office in the local public library, puts up display of materials, and talks to the teachers who come to her for help in their preparations. In recent years she has taught about eight leadership training courses.

It is obvious from all this that Mrs. Carr is a firm believer in the Sunday school. In a statement prepared for the Convention she said that its basic job is "to teach the lives, growing and grown, may be patterned after his (Jesus)." "Freedom of worship and the right of every individual to grow in knowledge and love of God are valuable contributions the Sunday school makes through the teaching of God's word, the Bible; through an appreciation and use of good hymns; and through a growing knowledge of the fact that God works out his purposes through mankind."

With this record of achievements, you might expect Mrs. Carr to think she had done her share. But she is busy right now on new plans for her department. The honor she received last July has only spurred her to even greater things than before. As long as she is able, she will be working with children.



# Questions in the Temple

A play in three scenes

By Nina E. Rice\*

This unusual new play, while appropriate at any time, would be especially effective if produced during the Lenten season, as it describes Jesus' dawning consciousness of the meaning of sacrifice.

PLACE: Jerusalem, a Temple porch

TIME: The Passover when Jesus was twelve years old

CHARACTERS, in order of appearance:

Jesus, Mary, Joseph

Extra actors in background

Women from Bethlehem: Deborah, Ruth, Rachel; a few small children; other women if available.

Four Rabbis: Hillel, Shammai (old men); Johanan, Ezra (younger)

SETTING: This play may be acted on any church platform providing no extraneous objects are left to distract attention. The scenery may be left to the imagination of the audience. If a backdrop is used it should show Roman arches looking onto the Temple courtyard. The curtain should fall or lights go out between scenes. In scene 3, four arm-chairs are needed; also some reading stands and scrolls.

COSTUMES: Simple Oriental costumes should be worn; blue gowns for the Bethlehem women.

## Scene 1

Soft music, gradually growing louder. Brahms, "How Lovely Are Thy Dwellings," or some setting of "I was glad when they said unto me," may be used. If desired, this may be sung by the choir, offstage; or taking the parts of the people moving in the background.

Enter JESUS, JOSEPH, MARY. JESUS bounds up the steps, joining in the song. JOSEPH and MARY come up slowly, out of breath and wearied by the journey.

MARY: Son, pause a moment, draw your breath, look around. Are you glad to be here? Is this what you hoped to see?

JESUS: Yes, Mother, all I hoped and more than I imagined. Yet I feel as if I had been here before. This is the home of my heart, the house of my Father.

JOSEPH: Look, Son, at the hills around us. Can you tell me what you see?

JESUS: We are standing on Mount Moriah where the Lord called our Father Abraham to offer up Isaac.

JOSEPH: That is right.

JESUS: (pointing) Over there must be Mt. Zion, "beautiful for situation, the joy of the whole earth." Father Joseph, what is that hill to the east, covered with gardens?

JOSEPH: That is the Mount of Olives.

MARY: On the road to Bethany, where we have friends.

JESUS: What is that road to the south?

JOSEPH: The road to the south leads to Bethlehem.

JESUS: Bethlehem! I want most of all to go there—to see the field of the shepherds where the angels sang, and the stable where I was born. Is it too far to visit?

Joseph starts to answer but Mary interrupts.

MARY: No, son. We could go in the morning, visit through the middle of the day, and return at night. Husband, may we not stay one day more after the feast to make this trip to Bethlehem? I long to show our boy to Ruth and Rachel and the other women that were kind to us when he was born.

JESUS: And I want to see the boys of my own age: Boaz and Jesse, Benjamin and the twins, David and Jonathan. Please, Father, let us plan to go.

JOSEPH: (Sadly but decidedly) I am sorry to disappoint you both, but I know that you would be more disappointed if you tried to go to Bethlehem. On my last Passover visit I went there. For reasons that I will not tell you here and now, it was an unhappy experience, such as I do not wish you to suffer. Believe me, we must not go to Bethlehem.

MARY: But, husband!

JESUS: I do believe you, Father. I am sorry.

JOSEPH: Mary and Jesus, I will take you to see all the glories of the Temple and the city—whatever you choose.

JESUS: Thank you, Father.

MARY: (aside to Jesus) Tomorrow morning you and I will come early and wait near the gate. Perhaps we shall see some of our Bethlehem friends coming to the feast. (They go out)

Curtain falls or scene is darkened to indicate passage of a day and night.

## Scene 2

Same place—next morning—crowds moving about. Enter MARY and JESUS, stand by the steps, and turn to watch the crowds.

JESUS: So many poor, sick, lame, blind people! If the priests would pray, could they not heal them? When I am a man—

MARY: Yes, my son. But now let us watch. The Bethlehem women would come by this gate. How I want to see Ruth, who brought you the swaddling clothes of her little twins, David and Jonathan! And Rachel gave a lamb's wool cloak, and Deborah, the doves that we took to the Temple. I have some little gifts for them: (drawing them out from her girdle) some figs and raisins from our garden, and this kerchief that I wove.

JESUS: See, I have brought this boat that I made in Father's shop. The boys can play with it.

MARY: Look, look! Here come the Bethlehem women! I know them by their blue robes!

(They approach. MARY rushes forward)

MARY: Welcome, Ruth, Rachel, Deborah, sisters all! This is Mary from Nazareth, do you remember me? You helped me when my baby was born in the stable. How I have longed to see you again—to thank you for your kindness, and to show you my son Jesus! Here he is!

(JESUS approaches and bows, but the women draw back)

JESUS: But where are your boys like me: Jonathan and David and Benjamin?

(At the same time the Bethlehem women, slowly recognizing MARY, shake their fists in fury, and turn their backs, RACHEL weeping and sobbing. MARY and JESUS draw back in surprise and fear. RUTH intervenes)

DEBORAH: (Rushing forward and striking at Mary) Begone, accursed woman, bringer of the unlucky star, cowardly murderer of our children!

RUTH: Peace, Deborah! Do you not see? Mary and Jesus are innocent; they understand nothing. Let me explain! (Deborah draws back, abashed but sullen)

MARY: Tell me, dear Ruth, why is all this quarrel? We came in love and friendship and gratitude.

RUTH: O Mary, did you never hear what happened after you took your baby and fled by night from Bethlehem? The very next day Herod sent his soldiers to seek for the newborn King of the Jews. When they could not find you, they suspected us all, and slew all our baby boys of cradle age, larger and smaller—not one was spared. We have no sons to bring to Passover today. What wonder Rachel cannot bear to look at your boy! Her Benjamin was snatched from her breast—and Deborah's Boaz—and my David and Jonathan.

DEBORAH: You were to blame, you, you! You fled and left our sons to die (indicating Jesus) in his place!

MARY: I never knew, I never knew! If Joseph knew, he never told!

DEBORAH: (grimly) Joseph knows. When he tried to visit Bethlehem last year, we stoned him out of the city.

MARY: But Joseph never knew beforehand that our coming and going would bring this terrible sorrow to you. He only obeyed the voice of God, and came and went as he was bidden. Joseph is the kindest of men; to spare us grief, he never told Jesus and me about your trouble and your blame of us. (Kneeling at their feet) Forgive us, sisters! Forgive us. We did not know, we did not understand!

JESUS: (Running to Ruth and kissing her hand) Dear mother Ruth, what can I say or do? Our Heavenly Father comfort you! I never wanted your little babies to die in my place! I would gladly die to bring them back to you!

RUTH: (to Deborah) See, they are not to blame; I always told you so.

DEBORAH: Nevertheless, I never want to see them again. (Turns her back and goes out, other women following, but RUTH lingers. MARY approaches RUTH timidly. She wipes her eyes and Ruth's on the new kerchief, and presses it into RUTH's hand. RUTH kisses her and the boy, wrings her hand, and leaves silently. MARY and JESUS withdraw to other side, weeping.)

JESUS: Why, O Mother why? O God, why

\* Claremont, California.



must such things be? (*Both weep silently. Suddenly a step is heard. MARY looks up*)

MARY: Here comes Father Joseph! Dry your eyes; let him not know.

(*Enter JOSEPH*)

JOSEPH: Mary, you are sad, and Jesus no longer blithe and gay. Are you too weary with the excitement of your first Passover in Jerusalem? What troubles you?

JESUS: Father, it seems that mists and clouds have covered the blue sky. I can no longer see the mountains bright and clear. Sights and sounds rush through my mind like a bad dream; the haughty Roman soldiers trampling and smiting their way through the crowds; the lame, blind beggars at the Beautiful gate; the angry clamor of the money changers; the frightened bleating of the Passover lambs; and now the cries of the slaughtered babes of Bethlehem!

JOSEPH: Babes of Bethlehem! Who told you of babes of Bethlehem? Woman, did you try to take him there?

MARY: (*frightened*) No, husband. But we met some of the Bethlehem women at the gate, and they told us.

JOSEPH: Try to forget. Never mention this again. It might bring fresh trouble to Bethlehem and to us. Son, where would you like me to take you today—to the Mount of Olives and Bethany—or to Mount Zion? What would please you most?

JESUS: Thank you, Father Joseph. Most of all I would like to stay here in the Temple and listen to the teachers; perhaps they will answer some of my questions. (*He slips out unnoticed as JOSEPH turns to MARY*)

MARY: Husband, I too feel weary and homesick. As soon as the Sabbath is over, let us go back to Nazareth.

JOSEPH: Jesus is tired, so we should take him home. Let us not linger two or three days as we planned, but return with the first caravan.

MARY: Very well, husband. I will prepare for the journey. Jesus, did you hear?

JOSEPH: He seems to have started on ahead, but I think he heard. You will be ready then?

MARY: Yes, husband. (*They go out*)

*Curtain or black-out*

### Scene 3

*Same place. A meeting of the doctors. Four seats arranged in a semicircle. Scrolls before them. On the highest seat HILLEL, old, wise and kind. On his right, SHAMMAI, old, harsh and stern. To the left of HILLEL the young Rabbi JOHANAN and to the right of Shammai, Rabbi EZRA, also young.*

*In a corner unseen by the Rabbis, Jesus is sitting quietly and listening intently.*

HILLEL: Let us read and study today the words of Isaiah concerning the suffering Servant, a passage most weighty and most difficult.

SHAMMAI: (*dogmatically*) Surely the meaning is quite clear and plain.

HILLEL: Read, Rabbi Ezra.

EZRA: (*reads from scroll*) Behold my servant shall deal wisely, he shall be exalted and lifted up and shall be very high.

(*JESUS, anxious to hear, comes out, ap-*

*proaches, and inadvertently upsets a reading stand*)

SHAMMAI: (*rises from his seat and confronts Jesus. Angrily*) Wicked boy, what are you doing here, disturbing our meditations and profaning the holy place with your unseemly noise? Depart!

JESUS: (*humbly*) My Masters, pardon my carelessness. Three days I have come here to listen and to learn. I tried to sit perfectly quiet. But today I wished so much to hear I forgot myself. By accident I overturned the reading-stand. See, it is not broken—Please forgive me—let me stay.

SHAMMAI: You are too young and bold. Go home to your father; let him teach you manners.

JESUS: O Masters, my home is in far-off Nazareth. My name is Jesus and I came with my parents, Joseph and Mary, to the Feast. By misunderstanding, they started home without me. I have been waiting here three days for them to come to find me. Surely they will seek me here for they know that I love this place best of all. Pray let me stay with you and hear your words.

HILLEL: Let the boy stay—forbid him not! God speaks to such as he. I well remember when I was young. I came to school but had no means to pay the entrance fee. I climbed upon the roof and listened through the skylight. One day the snow fell thick; the teachers found me there benumbed by cold. They had compassion on me, took me in and taught me. So I rose to where I sit today. My boy, how have you spent the nights and found your food?

JESUS: Friends of my kinsman Zacharias have given me bread and water. At night the Levite watchmen watch over me too. I have lacked for nothing.

HILLEL: Tonight, if your parents have not come you shall go home with me to eat and drink and share the chamber of my grandson Gamaliel; he will welcome you.

JESUS: I thank you.

HILLEL: Have you been to school, and can you read well?

JESUS: My teachers tried hard to teach me and I tried too.

HILLEL: Bring him the roll and let us hear him read. (*EZRA brings the scroll and points out the place*)

JESUS: (*reading*) Surely he hath borne our griefs and carried our sorrows. He was bruised for our iniquities—the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray; we have turned every man to his own way, and the Lord hath laid on him the iniquity of us all. He was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth.

JOHANAN: Well read, boy. (*All nod in approval*)

JESUS: I know the words but I do not understand them. Masters, of whom does the prophet say this, of himself or of someone else?

SHAMMAI: (*positively*) It is clear that he speaks of the martyred prophet Jeremiah, who fulfilled all these words.

EZRA: But do not some teach that the suffering Servant is the nation of Israel in affliction waiting to rise as a light to

the Gentiles?

JOHANAN: I have heard some say that Isaiah prophesied of the Messiah, the Coming One, who shall redeem Israel.

SHAMMAI: God forbid that the Messiah should suffer! Such words are blasphemy. The Anointed One shall come in power and glory, and with a rod of iron reign over all the nations.

JESUS: Father Hillel, what do you say?

HILLEL: I believe that all these teachings are true, but not the whole truth. Jeremiah suffered, Israel suffers, the Messiah, I feel must suffer before he conquers the sinful hearts of men. Moreover, I believe that all innocent ones that suffer for righteousness' sake are Servants of God to help to bring in his Kingdom.

JESUS: This is hard for me to understand. Why do the innocent have to suffer? I saw little sparrows stoned and sold in the market place, and white doves and lamb slain in sacrifice. Even little children suffer and die. Surely it is not the will of our Father in Heaven that one of these little ones should perish. I know a boy—he cannot sleep for thinking how his life has cost not only toil to his father and pain to his mother, but the death of scores of little children slain in his stead—a terrible price. He is not worthy—what can he do? Why is all this suffering in the world?

SHAMMAI: What right has a mere boy to question the ways of God?

EZRA: Who rewards the righteous and punishes the wicked.

HILLEL: Peace! Let me speak to the boy. My son, only the All-wise knows the answer to your question. As for me, I am a very old man, as old as Moses when God took him. Forty years I spent in ignorance of the law, forty years as its humblest pupil, and for forty years the have called me Master. Yet I cannot confide in myself till the day of my death only then shall I begin to know the secrets of God. But let me try to help you. You say that you never want to give pain. You never want others to suffer for you.

JESUS: Never, Father Hillel.

HILLEL: But instead, you would willingly suffer for others?

JESUS: Yes, Father, I would suffer, even die—if only—

HILLEL: If only your suffering might avail for the healing and salvation of others—that your meaning?

JESUS: Yes, Father.

HILLEL: Can you name some whose life and death have so availed?

JESUS: (*thinking*) Joseph—Moses—Samuel—David—Job—Jeremiah, and all the prophets—Daniel and the Hebrew children, Maccabees—the Maccabees—many martyrs whose names we do not know—and all their mothers.

HILLEL: You have answered right, my son. Uncounted thousands have died to build and save our nation. The end is not yet; the kingdom is still to come. More suffering servants are needed. Will you be one?

JESUS: (*solemnly*) God helping me, I will. (*After a pause*) What shall I do first?

HILLEL: God will guide you, my son. Would you like to stay and study with us here?

JESUS: (*eagerly*) Yes indeed. (*Interrupted by*  
(Continued on page 34)



THEME FOR FEBRUARY: *What God Expects of Us*

### For the Leader

Children need to understand why people have believed in a Power greater than themselves. They need to understand what God expects of them, and how they are supposed to live and act upon the earth. The greatest scientists and thinkers today are beginning to tell us that moral goodness and belief in Someone greater than man is a necessity for the future well-being of people on the earth. Jesus discovered this long ago.

This is a real challenge to us as teachers to help our children discover God and learn what is expected of them as they live in our world. Primary children have many opportunities to express goodness every day of their lives. We must remember that goodness does not grow by merely telling boys and girls to be good. We teach more by what we are than by what we say. In our worship time this month let us help children discover some of the things that God expects of us.

The songs used this month are from *Hymns for Primary Worship*, The Westminster Press or the Judson Press, Philadelphia, Pa.

### February 1

THEME: *Discovering God*

WORSHIP CENTER: Picture, "The Hilltop at Nazareth" by Elsa Anna Wood, obtainable from denominational book stores or from Trinity House, 1684 Bryden Rd., Columbus, Ohio. A dark blue altar cloth with a lighted white candle and open Bible might be used.

QUIET MUSIC: Excerpt from "He Shall Feed His Flock," from the *Messiah* by Georg Friedrich Handel

CALL TO WORSHIP: Will you look at the picture while I read you a little poem:

Jesus  
Lifted hands to pray  
Because he felt God's love  
Each day,  
In fleecy clouds that drifted by,  
In a never-ending clear blue sky,  
In blowing winds  
High on the hill  
That sometimes seemed so very still.  
Who could have made this lovely earth?  
When did it first receive its birth?

CONVERSATION:

I wonder why Jesus loved the out-of-doors. So many of his stories tell about such things as the lilies of the field and the birds. Would any of you like to guess why Jesus might have loved the world in which he lived? (Give them time to answer.)

Perhaps he wondered about things that he saw happening around him. When he saw green shoots peeping above the ground from a tiny seed that had been planted, he may have wondered what caused it to grow. He no doubt knew that the rain and sun helped, but was there something else that made it seem so much alive, a living thing? Not only did growing things puzzle him, but the

## Primary Department

By Olaf Hanson\*

stars at night seemed to shine so brightly. What were they? How far off were they? Who had made such beautiful lights?

Then the kindness of his parents astonished him. His mother never seemed too tired to listen to him and his brothers and sisters. His father was never too busy to help his friends and neighbors. What made people want to be kind?

Maybe you have wondered about some of these things too? Keep on wondering and perhaps someday you will find your answers. Some of these wonderings have made people feel that there is Someone greater than man.

SONG: "Long Years Ago in Palestine"

BIBLE READING: One time Jesus was helping some people to understand that God cares for them. Listen to what he said. (Read Matthew 6:26, 28,30.)

LEADER: Maybe you would like to write down at home this week some of the things that you have wondered about. Perhaps we could read some of them next week.

OFFERING

PRAYER: O God, we thank you for all the beauty in your wonderful world. We sometimes have to think and stretch our minds to understand all the interesting things that happen around us. We even have to stretch our minds to think of you. But thank you for everything. Amen.

QUIET MUSIC: "Cradle Song" Johannes Brahms<sup>1</sup>

### February 8

(RACE RELATIONS SUNDAY<sup>2</sup>)

THEME: *Practice Brotherhood Now!*

Vital worship should follow many meaningful experiences in the area of race relations and understanding. Use as far as possible original contributions by the children. Plan for pupil participation when this will add to the worship.

PRELUDE: Music of "Lord, I Want to Be a Christian"<sup>1</sup>

CANDLE LIGHTING: As candles on the worship center are lighted the leader says: (Quote I John 4:16, 7; Micah 6:8.)

HYMN: "Sing of All the Different Races"<sup>1</sup>

LEADER: "A Very Old Story"<sup>2</sup>

(Introduction to the story of the Good Samaritan, Luke 10:30b-37, which may be read by the leader, by a child well prepared, or by a verse-speaking choir.)

HYMN: "Lord, I Want to Be a Christian"<sup>1</sup>

STORY: "Who Are Our Neighbors"<sup>2</sup>

OFFERING

PRAYER:

Father, we are glad that there are so

<sup>2</sup> Part of Children's Program for Race Relations Sunday, prepared by Miss Edith F. Welker. For entire program, including story and suggestions for activities, write to Department of Race Relations, Federal Council of the Churches of Christ in America, 297 Fourth Ave., New York 10. Price, \$1.50 a hundred.

many interesting and different kinds of people in all the world. For the many people who make life interesting:

*We thank you, our Father.*

For all the times when we can bring happy surprises to others and for all the times when we could help people when they were sad or in trouble:

*We thank you, our Father.*

We are sorry when we remember all the hatred that there is in our world today:

*Forgive us for these things, our Father.*

We want to be friendly to all people, no matter who they are, and we want to help others to do the same. Help us to practice the way of the Good Samaritan.

HYMN: "Our Part"<sup>1</sup>

### February 15

THEME: *Discovering How God Wants Us to Live*

WORSHIP CENTER: Picture "Sermon on the Mount" by Elsa Anna Wood obtainable from denominational publishing houses or from Trinity House, 1684 Bryden Rd., Columbus, Ohio. The rest of the center may be arranged the same as last week.

QUIET MUSIC: "The Stars on Summer Evenings Glow"<sup>1</sup>

LEADER: Let us sing the song "Long Years Ago in Palestine." Perhaps we will remember how the boy Jesus tried to find out more about God in his everyday experiences.

SONG: "Long Years Ago in Palestine"

CONVERSATION:

Perhaps we can find out how we can live our very best if we look at Jesus' life and what he taught people about God. He not only was a good teacher but he lived out the things he taught others. As he grew older he must have kept thinking more and more about God, this Power that was able to create a beautiful world. He kept watching people and discovered that some of them did not know how to get along with each other. Yet he felt that God wanted people to live together happily. He felt that he should teach people how to live and be their very best. It was not easy. Let me tell you a story about some people whom Jesus helped to live in a better way.

STORY: "Jesus Teaches"

Jesus and his friends had been very busy teaching others about God. Jesus had said, "Let us go away to a place where we can rest awhile."

They stepped into their little boat and rowed away. But many people saw them and they were so eager to hear what Jesus had to say that they ran ahead along the road by the shore. When Jesus and his friends arrived they saw this large crowd of people waiting to hear them. He felt so sorry for them that he began to teach them many things.

As the birds flew by overhead, and the wind blew softly, cooling the tired people, Jesus helped them to understand that God was their Father and cared for them. The wonderful world in which they lived was a place where they could be happy with one another. Perhaps he told them that they would have to share and help each other.

It grew late and Jesus' friends suggested that Jesus send the people into the village to eat. Now there was a little boy and

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<sup>1</sup> Hymns for Primary Worship, The Westminster Press or the Judson Press, Philadelphia, Pa.



perhaps several others who had brought their lunches. The little boy had some bread and fish and offered to share them with the people. When Jesus accepted his offer and blessed the food, the other people must have brought up their lunches, too, because soon there was enough for everyone. Perhaps it was something Jesus had said that made the people want to share what they had with others.

SONG: Let us sing a song about Jesus, the loving teacher: "Jesus Was a Loving Teacher"

OFFERING

OFFERING SONG: "Thy Work, O God, Needs Many Hands"

PRAYER:

Our Father,  
For Jesus who taught about thee,  
By his loving life and kindly deeds,  
We thank thee.  
May we learn from Jesus to be  
As kindly, as helpful as we ought to be,  
We will then be pleasing thee. Amen.

QUIET MUSIC: "Jesus Was a Loving Teacher"

## February 22

THEME: *Living in Our Community*

WORSHIP CENTER: Any picture showing children or adults doing friendly, helpful things in their community. An open Bible attractively placed on the altar cloth.

QUIET MUSIC: Have a child practice beforehand the song, "Often Jesus' Friends Remembered" and sing it in opening the worship service. If no child can sing well enough, have a teacher in the department

or a choir member do it. It must be sung well.

LEADER:

This song reminds us of the happy times that Jesus and his friends no doubt enjoyed together. This month we have not only been trying to learn more about God in our everyday experiences, but we have been trying to find out some of the things that Jesus taught us about God. Can we, too, live as Jesus lived in our neighborhoods? Can we help other people? Does God expect us to live in the very best way that we know how? Someone has written a beautiful poem that may help us to think about the way that we should live in our community.

POEM: "God Made Us a Beautiful World" by Nancy Byrd Turner. (Read words of this song, which is No. 136 in *Hymns for Primary Worship*.)

STORY: I would like to tell you a story about Larry, who helped someone in his community.

### 'CAUSE I WANTED TO

Larry was thinking, as he was walking home from school. Try as he would, he could not like Billy. Billy did all the little annoying things. Today, Larry had found a lot of scratched and torn up paper in his desk that he had just cleaned the day before. On one piece was the name Billy Watkins. When the teacher had had desk inspection, Larry's desk was messy because of the paper. He had seen the disapproving look of the teacher, and he tried to explain about the paper. At recess, he asked Billy why he had put paper in his desk. Billy had said, "'Cause I wanted to!" Larry couldn't understand Billy. He had tried to be nice to him. True, Billy lived at the Children's Home. He had no parents. Would that make him do mean things? Larry wondered about it.

Larry was passing the Children's Home. Suddenly, he had an idea. He started forward at a run. He would ask mother about it. He flew up the steps of his house and entered it like a whirlwind. Larry's mother was in the kitchen.

"Why, Larry! You are all out of breath. What's your hurry?"

"Mother, you know Billy Watkins from the Children's Home? Could I ask him over for lunch on Saturday? Then we could play in the afternoon." Then he told his mother about the paper in his desk and said, "You know mother, it's hard liking Billy and I thought maybe he would enjoy coming here. Maybe that will make him nicer?"

"Well," said mother, "I believe we have nothing extra to do on Saturday and you can ask Billy to lunch. You know, Larry, it's different when you don't have a nice father and mother."

"My, I couldn't do without you, mother!"

Saturday dawned clear and bright. Larry had called the woman in charge of the children at the Home. She said Billy could go, if he would be back by four-thirty that afternoon.

Larry had helped mother set the table. He had even arranged some cut flowers for the table in a low blue vase. Everything was in readiness and on Billy's plate was a neat pretty package that had been carefully wrapped, and tied with a red bow. A card on it said, "Billy."

As Billy entered the house, he smiled just a little and looked very shy. Larry said, "Come on, Billy, give me your coat; mother is just putting lunch on the table." When mother, Billy and Larry were seated, Billy noticed the package and his eyes got very big and they just shone with gladness.

Larry said the table thank-you prayer. Then he said, "Billy, aren't you going to open the package? Hurry up!"

"All right," said Billy, "but, but, well—why—" and his voice stopped as he began to untie the pretty red bow. Inside was a bright and shiny black scout knife.

"Oh!" said Billy. "I've always wanted one. Thank you. Why did you do this Larry?"

"'Cause I wanted to!" said Larry.

"That's just what I said to you when you asked me about the paper the other day, 'member? Larry, I'm sorry I put that paper in your desk and made it messy. I guess I was feeling pretty bad, or something. I wish I had a nice home like yours."

"I wish you did too!" said Larry. After they had eaten, Larry said, "Come on, let's play. But Mother, we'll dry the dishes for you when you get them washed. Be sure to call us." The boys went off to play.

"Well," said mother to herself. "I guess Larry is learning to like people who aren't always nice to him. I'm glad."

CONVERSATION:

Maybe the children would like to talk about why Larry's mother was glad over what Larry had planned for Billy.

BIBLE READING: Though Larry may never have thought about it, he was really living out a rule that Jesus gave the people so long ago. (Read Matthew 22:39.)

THOUGHT: "God's Plan"

Long ago when Jesus taught  
The people in Palestine  
He told them they must love all people—  
'Twas God's own plan for all mankind.

OFFERING

OFFERING SONG: "Thy Work, O God, Needs Many Hands"

PRAYER: O God, we thank you for so many things, our homes, our schools, friends with whom to work and play. We are glad that you planned the world in such a

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lovely way. Help us to do the things you expect of us. Amen.

**QUIET MUSIC:** If the group has previously had time to learn the song "God Made Us a Beautiful World," it would be fitting to sing it in closing. Otherwise have the pianist play it quietly.

## February 29

**THEME:** *Discovering Our Part in Making a Better World*

**WORSHIP CENTER:** Use a world globe if one is available. Maybe someone in the group might have some dolls dressed like children in other countries. If the above cannot be obtained, use a picture of Jesus and children of other lands. The open Bible and candles would add to the effectiveness of the worship center.

**QUIET MUSIC:** "Jesus Was a Loving Teacher"

**CALL TO WORSHIP:** "Our Part" (Read words of the song "I think that it is good to know," in *Hymns for Primary Worship*.)

**LEADER:**

One way in which we can help to make a better world is by being friendly with all people. It does not matter what color of skin a person has; we can be friendly with them in spite of their color. Children of all countries like to play; they like to learn new things; they like to be happy. Many children throughout the world today are very sad,

very unhappy, and some are so hungry that they do not care whether they live or not. This is because grown-ups have had a war. Grown-ups did not want to share as Larry did in our story last week. If we are to make a better world we must share with those who do not have as much as we do.

**SHARING PROJECT:**

If the children have not been given an opportunity to do something for the suffering peoples in other lands it might be well to propose that they do something for the peoples in Europe or in Asia. The American Friends Service Committee, 20 So. 12th St., Philadelphia, Pa., has many ideas concerning service projects. This sharing will give the children an opportunity to do something for others. Perhaps God expects us all to share more than we have in the past. At least this will be the children's share in making a better world.

**SONG:** "Our Part"

**PRAYER:**

O God,  
Help us to do our part  
In making a better world.  
It may be caring for someone in our family.  
It may be learning to speak kindly to someone who is not nice to us,  
It may be helping mother,  
It may be sharing some of our money to help those who are hungry.  
Please help us to do that which is right and good. Amen.

**QUIET MUSIC:** Play softly, "Our Part"

In this quiet hour of worship  
Still our hearts to hear thy voice.  
Teach us, Father, to be like thee.  
Help us make thy will our choice.

E. B. R.

**HYMN:** "Following Christ"

**SCRIPTURE READING:**

Jesus was never too busy to be kind. I have asked . . . to read to us the story about the time when Jesus stopped an important conversation with the church leaders in order to greet some little children whose mothers had brought them to see him (Matthew 19:13, 14).

**POEM:**

AT EVENING

In the quiet hush of the evening hour  
When the work of the day is done  
And our Father lights his candles  
With the setting of the sun,  
I like to think of the day that's past  
And tell him of work begun,  
The tasks completed, the friends I've made,  
The battles I've lost or won.  
I know he is glad when I "play the game";  
So whether I lost or won  
Doesn't matter so much if I did my best  
Playing fair with everyone.  
And when I am quiet in heart and mind  
And listen, God speaks to me.  
He helps me choose between "good" and "best"

The way that is right for me.

E. B. R.

**PRAYER:** Our Father, we thank thee for Jesus.

We thank thee that he loved boys and girls and welcomed them when they came to him. Help us to be kind and thoughtful towards everyone we know. Amen.

**RESPONSE:** "Hear Our Prayer, O Lord"

**OFFERING SERVICE:**

**Leader:** "Remember the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive.'"

**Response:** "All That We Have Is Thine"

**Prayer:** Our Father, bless these gifts we bring to thee. May they be used to help others to know thee and learn to love thee. Help us to love thee more, and serve thee better than we ever have before. In Jesus' name, we pray. Amen.

**CLOSING WORDS:** As we leave this place of worship may something of the kindness that was in Jesus be in our hearts and express itself in our lives today, and every day. Amen.

## February 8

(RACE RELATIONS SUNDAY)

**THEME:** *Jesus Was Fair*

**PREPARATION FOR WORSHIP:**

Last Thursday was the birthday of one of America's greatest heroes. Let us think together for a few moments of the qualities which made Abraham Lincoln great.

(Lead the children to the conclusion that one of the qualities which endeared Lincoln to those who knew him well was his fairness toward everyone and his desire that even the most humble Negro slave should have a fair chance to live a decent life. Lincoln gave his life because of these things he believed. Guide the discussion to the place where the group will see that the qualities of character we admire so greatly in Lincoln are the same ones that Jesus had in the highest degree.)

As we listen to our prelude let us think about the kindness and fairness of Jesus and ask God to help us to be like him.

**PRELUDE:** "I Want to Be a Christian"

# Junior Department

By Elouise B. Rivinius\*

**THEME FOR FEBRUARY:** *Learning about Jesus*

## For the Leader

This month let us try to help our junior boys and girls get a vivid picture of the character of Jesus as a man and as the greatest hero of all time. We want to help them see Jesus as the finest person who ever lived and one who is worthy of our complete devotion. Use the loveliest picture of Christ available for your worship center and always have a beautiful flower arrangement beneath it. Read some great book that will renew your own appreciation of the character of the Master, such as *The Nazarene* or *The Man Nobody Knows* or the book entitled *By an Unknown Disciple*.

All hymns are from *Hymns for Junior Worship*, The Westminster Press, or the Judson Press.

## February 1

**THEME:** *Jesus Was Kind*

**PREPARATION FOR WORSHIP:**

Someone has said:

Politeness is to do and say

The kindest thing in the kindest way.

Do you think that is a good definition? We won't go very far wrong in being polite if we remember to be kind, even we are not always sure of which fork or spoon to use

\* San Marino, California.

first at a big dinner.

Jesus was always kind, and one day when he had been invited to a wedding he had a fine opportunity to do a very kind and courteous deed for his host. Can you imagine how embarrassing it would be to have the refreshments run out before a party was over? In those days feasts often lasted several days. The guests ate a great deal and drank much of the wine made from the sweet grapes that grew in abundance in that country. Jesus' mother was also a guest at the party and it was she who discovered that the wine was all gone. She whispered to Jesus what had happened, and then asked the waiters to do anything that Jesus told them to do.

Jesus slipped away from the other guests and quietly told the servants to fill with water the big water jars which stood near the doorway. Wonderingly they obeyed. When he told them to pour some of it out and take it to the manager of the wedding feast, they found that the water had become the finest of delicious wine. The Bible tells us that this was the first of the many miracles which Jesus performed. It was such a simple little kindness to prevent a young bridegroom from being embarrassed at his wedding.

Do we always try to do the kind thing? Or do we sometimes embarrass people by remarking about their clothes, their appearance or the things they have? During our prelude let us think of some kind thing which we could do for someone today.

**PRELUDE:** "Following Christ"

**CALL TO WORSHIP:** "Be ye kind one to another, tender-hearted, forgiving one another."

**RESPONSE:**



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**CALL TO WORSHIP:** Jesus said, "Whatsoever ye would that men should do to you, do ye even so to them."

**RESPONSE** (same as previously given)

**HYMN:** "Following Christ"

**LEADER:**

In Jesus' time the Jewish people would not have anything to do with the Samaritan people who lived right in the middle of their country. (Show on map.) They would not speak to the Samaritans or help them if they were in trouble. They even went clear around Samaria rather than go through the country of the people they disliked. Jesus did not do that. He went right through Samaria and talked to anyone he wished. One day he had a chance to teach the Jews that there were good Samaritans just as there were good Jews. Let us listen to the story.

**SCRIPTURE READING:** (by a junior) Luke 10:25-37

**LEADER:**

The Jewish people were prejudiced against the Samaritans for something their ancestors had done long ago. It was not the fault of the Samaritans who were alive then, but the Jews were not fair enough to see that.

Do you suppose that we are sometimes unfair to people because of things they cannot help? Do we ever dislike some people because they do not live in as nice a house as we do, or do not have as nice clothes, or belong to a different church, or because the color of their skin is not the same as ours? If we dislike anyone because of something he cannot help, we are prejudiced.

There was once a little boy who had a nice vacation in Maryland. Many years later when he had grown up and become one of America's great poets he wrote about something which happened to him that summer which he never forgot.

**INCIDENT**

Once riding in old Baltimore,  
Head-filled, heart-filled with glee,  
I saw a Baltimorean  
Keep looking straight at me.

Now I was eight and very small,  
And he was no whit bigger,  
And so I smiled, but he poked out  
His tongue, and called me, "Nigger."

I saw the whole of Baltimore  
From May until December;

Of all the things that happened there  
That's all that I remember.

—COUNTEE CULLEN<sup>1</sup>

**PRAYER:** Our Father, help us always to be fair. May we never hurt anyone because of something which he cannot help. Help us always to treat others as we would have them treat us if we were in their place. Amen.

**RESPONSE:** "Hear Our Prayer, O Lord"

**HYMN:** "Friend of the Young"

**OFFERING SERVICE** (same as previously given)

**CLOSING WORDS:** As we leave this place of worship may something of the fairness that was in the heart of Jesus dwell in our hearts and express itself in our lives today, and every day. Amen.

## February 15

**THEME:** *Jesus Was Loving*

**PREPARATION FOR WORSHIP:**

Last week we thought together about the kindness and consideration that Jesus always showed. Today we want to remember how friendly and loving Jesus always was toward those who came to him. How many stories can you think of which help us to understand how much Jesus loved people and tried to help them?

Around the room are pictures of Jesus and some of the people whom he loved and helped. Do you recognize any of the stories? (Let the children identify the stories of such pictures as "Healing the Sick Child" by Gabriel Max, "Feeding the Five Thousand" by Murillo or some of the lovely Elsie Anna Wood prints. If possible secure a large copy of "Christ, Have Mercy upon Us" by Deitrich for your worship center. Have the Bible open at Matthew 11:28.)

During our prelude let us each think of some loving act that we may do for someone who needs our help.

**PRELUDE:** "O Master of the Loving Heart"

**CALL TO WORSHIP:** Jesus said, "Come unto me all ye that labor and are heavy laden and I will give you rest."

**RESPONSE:** (same as previously given)

**HYMN:** "O Master of the Loving Heart"

**SCRIPTURE READING:** Mark 1:32-42

**STORY:**

**NATHAN SEES JESUS, THE GREAT PHYSICIAN.**

I shall never forget that day as long as I live. It was my twelfth birthday. When father told me I could have the day for myself it took me only a second to decide that I would spend my birthday at the lake. We lived in Capernaum by the Sea of Galilee but we were so busy in the shop that I did not often get to go out by the lake. How I loved its quiet beauty! I did not tell my friends, Jacob and Levi, that I was going. I wanted to be alone. You know the feeling.

It was before dawn when I slipped out of the house and down the darkened streets and out of the city. The earth was sweet smelling and the air refreshingly cool as I started to fish. I caught only one fish before the first rays of the sun lit up the lake. I stood facing the sun as its glory burst over the earth. A prayer to God welled up in my heart. Surely God meant for all the people to enjoy his sunshine instead of being, like myself, shut up in a little shop, and haggling all day with bargaining, grasping customers. But I resolved to let no thought of the city spoil my fun at the lake. The fish was soon fried over a little fire

on the shore and breakfast was ready. My. I really was hungry. As I took my first bite I felt as if someone was watching me. When I raised my eyes I heard the cry of a leper. "Unclean, unclean." There was a poor emaciated leper looking with longing at my breakfast. I couldn't give him any. I had so little, and, anyway, I could not go near him. He must have read my thoughts for he pointed at a stone where I might lay the food for him. I tried to ignore him and eat, but the food stuck in my throat. Such a sad sweet smile came over his face as he watched me divide the food. So the leper and I ate breakfast together, but yet so far apart.

As I was finishing I saw a figure coming out of the distance. As he drew near the leper stopped him, and the stranger did not back away from him. What was happening? The leper was kneeling before this newcomer, as if worshipping him. Then the stranger stretched out his hand. Almost at once the leper began to shout with joy and then, remembering me, he ran straight toward me. I almost backed into the lake trying to get away from him. When he saw I was frightened he shouted, "But I am healed, I am healed. See! I am well." And he was.

The leper ran into the city to show himself to the priest and the stranger came to talk to me. He was a strong, virile man with a face that shone like the morning sun. I was trembling and he knew I was afraid so he began to talk to me quietly and he soon had me telling him about my birthday and the holiday by the lake. I offered him some of the cakes mother had put in my lunch. He accepted them gratefully. He seemed to understand perfectly when I spoke about the glory of the sun and the beauty of the morning. But when I said that the city crowds bothered me, and I hated people, he stopped me. He explained to me that God was everyone's heavenly father and all people were his children.

The great crowd was almost upon us before we saw them. There were blind, and lame, and sick of all kinds and descriptions. The leper had gone into Capernaum and told all whom he had seen about his miraculous healing.

That was the beginning of a great day. I followed this man, who said his name was Jesus, all day long. He worked with the people, healing them and comforting them. One of our neighbor women was there. She was always sick, partly because her family mistreated her. Jesus' gentle look seemed to comfort her.

When night came I went home more gloriously tired than I'd ever been before. My twelfth birthday was over. And my dislike of people was gone. When I grew up I knew I must help people as Jesus did, and from that day my life was different. I know now that I had been with the Son of God.

MAE SIGLER<sup>2</sup>

**POEM:**

Christ has no hands but our hands  
To do His work today;  
He has no feet but our feet  
To lead men in His way;  
He has no tongue but our tongues  
To tell men how He died;  
He has no help but our help  
To bring them to His side.

ANNIE JOHNSON FLINT<sup>3</sup>

**PRAYER:** Our Father, may our hands always be ready to do thy work. May our feet gladly run thy errands and may our

<sup>1</sup> From the *International Journal*, February 1942.

<sup>2</sup> From the poem "Jesus Christ—and We," by Annie Johnson Flint. Copyright. Reprinted by permission of Evangelical Publishers, Toronto, Canada.

<sup>3</sup> These pictures are reproduced and interpreted in *Christ and the Fine Arts* by Cynthia Pearl Maus, which the youth leader in your church may have.



tongues say only words that are kind and loving. Help us to ever become more like Jesus in all we do and say. Amen.  
RESPONSE: "Hear Our Prayer, O Lord"

OFFERING SERVICE (same as previously given)  
CLOSING WORDS: As we leave this place of worship may something of the love and friendliness of Jesus dwell in our hearts and express itself in our lives today, and every day. Amen.

## February 22

THEME: *Jesus Was Brave*

PREPARATION FOR WORSHIP:

Today we are thinking of George Washington and of the courage and bravery which made him America's greatest hero. There are two kinds of courage and Washington had both kinds. He had the courage to stand or what he knew was right and to hold on to the very end. He also had the kind of courage which soldiers have when they bravely face the enemy and go forward either to victory or to defeat, for Washington was a great soldier. He was also a great Christian and, as a brave soldier himself, he must have admired the courage and bravery of Jesus.

Jesus did not lead any armies to battle with guns and swords, but his true followers have always fought against evil wherever they found it. They have battled against ignorance and disease, against slavery and cruelty. They have fought for freedom to speak the truth, to write and print the truth, and to worship as they believed God would have them worship. They have stood for the right of every person to grow up to be the best of which he is capable. This is what we mean when we pray, "Thy kingdom come. Thy will be done in earth."

During our prelude let us each think of some of the faithful spirits who have helped make our world better.

PRELUDE: "Forward Through the Ages"

CALL TO WORSHIP: "Be strong and of good courage, fear not, . . . for Jehovah thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee."

RESPONSE (same as previously given)

HYMN: "Forward Through the Ages"

THE LORD'S PRAYER

RESPONSE: "Hear Our Prayer, O Lord"

LEADER:

All through his life Jesus bravely made important decisions and stood by them because he was sure that they were God's will for him. He knew that if he continued to teach the things which God wanted him to teach, he would make powerful enemies who would stop at nothing to get rid of him. Let us read of how bravely he faced his enemies.

SCRIPTURE READING: John 18:1-11

STORY: Simplify and adapt for juniors the story "The Hall of Heroes" retold in Cynthia Pearl Maus' book, *Christ and the Fine Arts*, or tell the story, "The Young Man with a Daring Dream" in *The Kingdom of Love*, by Blanche Carrier.

HYMN: "Show Me What I Ought to Do"

OFFERING SERVICE (same as previously given)

CLOSING WORDS: As we leave this place of worship may something of the courage that was in Jesus help us to be brave and strong to do what we know is right today, and every day. Amen.

## February 29

THEME: *Jesus Was Like God*

PREPARATION FOR WORSHIP:

A little boy once said, "Jesus is the best picture that God ever had taken." What do you think he meant?

(Discuss, and help the juniors to see that almost all that we know of God we have learned from Jesus. Our picture of God is really that of Jesus, and we have a right to test any conception of the character of God by the way it stands up in the light of the character and teaching of Jesus Christ.)

PRELUDE: "God's Presence"

CALL TO WORSHIP: Jesus said, "He who hath seen me hath seen the Father."

RESPONSE (same as previously given)

HYMN: "Brother of All the World"

POEM:

Beautiful Saviour;  
Lord of all nations;  
Son of God and Son of man.  
Glory and honor,  
Praise, adoration,  
Now and evermore be thine.

LEADER: Let us listen to some of the words of Jesus which help us understand what God is like.

SCRIPTURE READINGS:

God is a Spirit, and they that worship him must worship him in spirit and in truth. After this manner therefore pray ye: Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. God so loved the world that he gave his only begotten son. My

Father worketh even until now, and I work. I and my Father are one. I am the way, and the truth, and the life: no one cometh unto the Father, but by me. Even as the Father hath loved me, I also have loved you: abide ye in my love. If ye keep my commandments, ye shall abide in my love. A new commandment I give unto you that ye love one another, even as I have loved you. Love your enemies, and do them good . . . and ye shall be sons of the Most High: for he is kind toward the unthankful and the evil. Be ye merciful, even as your Father is merciful.  
STORY: "Who But the Son of God?" by Dorothy LaCroix Hill

PRAYER: Almighty God, our heavenly Father, we thank thee for Jesus whose life and teachings have helped us to know thee. May we learn to love and serve thee in ways that are true and right as Jesus did. Amen.

RESPONSE: "Hear Our Prayer, O Lord"

HYMN: "God's Presence"

OFFERING SERVICE (same as previously given)

CLOSING WORDS: As we leave this place of worship may we go with the determination to be more like Jesus in all we do and say today, and every day. Amen.

<sup>6</sup> Published in *Superintendent's Manual for Junior Closely Graded Church School Courses*. From Methodist Publishing House, 810 Broadway, Nashville 2, Tennessee, or Pilgrim Press, 14 Beacon St., Boston 8, Mass. 40c.

# Intermediate Department

By Doris C. Kinsley\*

THEME FOR FEBRUARY: *A Time for Greatness*

## For the Leader

Since February is considered to be the month of great men and patriots, we shall try during this month to point out what makes people really great and how it is possible to live greatly every day. Find as many hero stories as possible. The junior high age is one which responds to such stories and the right kind of heroes should be presented. They do not have to be great, well-known people, so long as their lives are heroically lived even in a simple way.

## February 1

THEME: *Great Is Our God*

WORSHIP CENTER: Something to show the handiwork of God. It may be a picture of a beautiful scene against a draped background. It might be a bouquet of flowers or a plant. A fish in a bowl would be appropriate, too.

PRELUDE: "Come Thou Almighty King"

CALL TO WORSHIP: I Chronicles 16:8-12, 23-25 incl. (Use *Lord*, instead of *Jehovah*.)

HYMN: Doxology

A PSALM: (Read by a young person)

Those who live out-of-doors a great deal must feel very close to God. He seems to talk in the things he has made: in the tiny flower, the slender birch, the great pine tree,

\* Youth Worker, Vermont Congregational Conference, Montpelier, Vermont.

the mighty mountain, the broad expanse of ocean, the heavens and stars which declare his glory.

David knew what it was to spend long nights and days alone in the open. God was real to him, and he wrote songs of praise. In the 8th Psalm, he says: (Read Psalm 8:1, 3-9.)

A CHORUS: Four, five, or more say in chorus: Psalm 9:1, 2.

UNISON READING: All read together Psalm 19. Agree beforehand to use *Lord* instead of *Jehovah*, and see that all are using the same version.

A GIRL: (One who reads well and has practiced carefully, to get the full meaning of the poem.)

## THE DWELLING PLACE

Dawn; and a star; and the sea unfurled;  
And a miracle hush hanging over the world;

And I standing lone by the edge of the sea—

When lo, God came and spoke to me.

He spoke to me, and I hid my face,  
For a wide white glory illumined the place.

And I bowed me, trembling: "Oh, God,"  
I cried,

"Is it here that thy Presence thou dost hide?"

"Hast thou always dwelt mid the sea and sky

In the hush that quivers when day is nigh?  
I have sought thee long, but have sought in vain,

Through years of travail, through nights of pain,  
And all the while thou wert waiting far

In the wave, in the dawn, in the paling star!

Had I known, O God, of thy dwelling place  
I might long ago have seen thy face!"



But God made answer,

A VOICE: (A man or older boy should speak in a firm, strong, but gentle voice, apart from the group, perhaps from behind.)

"Not in the star,  
Or the dawn, or the wave, did I wait afar.  
O child of mine, I was close to thee—  
Thou wert ever held in the arms of me.  
But only now are thine eyes unsealed  
And my ever-presence to thee revealed.  
Go, turn thee back to the world of men,  
Thou shalt never search in vain again.

"On the darkest days thou shalt see my light,  
My eyes shall look from the eyes of night;  
In the voices of children my voice shall ring,  
My splendor shine in the humblest thing.  
Thy daily task—it shall thrill with me,  
For I shall be near to commune with thee.  
O child, this moment thy breath is mine.  
Hush—listen! My pulse beats now with thine."

THE GIRL: (In a quiet, meditative voice)  
Dawn; and a star; and the sea unfurled;  
And a miracle hush hanging over the world.

ANGELA MORGAN<sup>1</sup>

SILENCE: (While quiet music is played, such as, "Dear Lord and Father")

PRAYER: Stanza 1 of "God, Who Touchest Earth with Beauty"

SILENCE: (The piano plays quietly the above hymn.)

HYMN: Let us remain seated, and with bowed heads, sing all five stanzas of "God, Who Touchest Earth with Beauty" as our prayer.

OFFERING: All things come from God, the one God of all the earth, the sea, the sky. To him belong all things, all we possess, all we are, all we hope to be. To him let us bring our offering of gratitude.

RESPONSE: (Sung together) "All things come of thee"

BENEDICTION: Psalm 19:14 (Read in unison)

## February 8

(RACE RELATIONS SUNDAY)

THEME: *A Great Cause*

WORSHIP CENTER: A picture of Lincoln on one side, opposite a picture of a Negro. (See "Exhibits" on page 39)

Or a picture of Lincoln in the center, with small pictures of children of other races around it.

PRELUDE: A group sings "Swing Low, Sweet Chariot," and then hums it.

CALL TO WORSHIP: (Read in unison) Psalm 46: 1-3

HYMN: "Dear Father, Whom We Cannot See"

SCRIPTURE: Isaiah 2:2-4 incl.

SONG: Negro spiritual, "Study War No More" (If the song is not in the hymn books, teach all three stanzas.)

TALK:

### A GREAT CAUSE—AND YOU

When a person is swept up in a great cause, he becomes bigger than his nation, bigger than his race, greater than the forces which would defeat him. The greater the cause, the greater the person who pursues it. It is sometimes said that circumstances make a man great or small. A nation needs a great

leader at a time of crisis. That crisis shapes some man big enough to lead. Was it so with Lincoln? Did our nation's need bring out qualities of leadership that our sixteenth president would not have had in ordinary times? That is hard to say. But this we know, Abraham Lincoln was caught up in a cause, the cause of brotherhood for humanity, the cause of justice and freedom, the cause of a kingdom of love once talked about by a lowly Nazarene.

Lincoln did not want war. But what was he to do? The nation might be divided over the question of slavery. A nation, he knew, cannot be strong if it is divided against itself. Nor could it survive half slave and half free. "I am not bound to win," said Lincoln, "but I am bound to be true. I am not bound to succeed, but I am bound to live up to the light I have. I must stand with anybody that stands right, stand with him while he is right, and part with him when he goes wrong."

And so, less than a century ago, up from slavery rose a race of people who, through suffering, had come to know that God was their "refuge and strength and a very present help in time of trouble." They have enriched forever our American culture with their spirituals which reflect a longing for release from suffering, an assurance in the goodness of God, and a reliance upon him such as few people since the ancient Hebrews have ever known.

We have today a golden voice of song in America. She is the world's greatest living contralto singer, not alone because of the quality of her voice, but because she voices the dreams and hopes of a people, and all who listen to Marian Anderson sing cannot forget that they have been in the presence of greatness. Yet she is humble, completely selfless, and very conscious of her Father's presence.

The world is full of great causes—the conquering of disease, the creation of fine music, art, literature, the harnessing of natural resources for the use of man. The one Great Cause that includes all the others is the same one that has called the daring of every age to high adventure—the building of God's Kingdom of brotherhood and love.

Yet vast numbers of people are wasting their lives away on nothing at all, on causes that are too small to call out the best in them, on purposes which are not worthy of their God-given abilities.

A great God, a great cause, and *you*. And what God wants you to be.

PRAYER:

Great God, whom we are glad to be able to call our Father, we thank thee for great lives, great deeds of love and concern for mankind, and for the One cause that is greatest of all, the cause of Jesus Christ our Lord to remake lives and bring men to thee. Make us willing to seek until we find what you want us to be and to do. Make us dissatisfied with what we are and keep us growing toward thee. In his name we pray. Amen.

OFFERING: (As the offering plates are being passed, let the worshippers be singing a Negro spiritual such as "Every Time I Feel de Spirit" or "Trampin'" or "Steal Away.")

RESPONSE

BENEDICTION: (In unison) Psalm 19:14

POSTLUDE: "Steal Away"

## February 15

THEME: *Great is the Man Who Loves*

WORSHIP CENTER: A picture of Jesus, and on a table beneath, a cross. Or the picture may be on the table with the cross above or at one side. The cross is to symbolize the love of Jesus for mankind.

CALL TO WORSHIP: God is Love. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends if ye do those things which I command you.

HYMN: "O Brother Man! Fold to thy Heart"  
TALK: "The Greatest Thing in the World"

Jesus said that the first and greatest commandment is to *love*—first, God; and then one's fellow men. Love: The kind of love that makes one forget self and risk one's very life for others. The kind of love that kept David Livingstone in the midst of dark Africa. The love that kept him unafraid as he bared his chest to hostile natives who meant to kill him—until that love won their admiration and allegiance. The kind of love that made Edith Cavell stand before the firing squad of her executors during World War I and say, "The one thing I cannot do is to hate, even my enemies." The kind of love that invades the hearts of young people of this generation and sets them down in the sore spots of the world to heal and lift and inspire. Yes, and the kind of love that the world can never forget as it was demonstrated on a cross between two thieves and was expressed in ten words, "Father, forgive them, for they know not what they do."

You might call her crazy, I suppose, but if she's crazy, then I say the world needs more of her kind of craziness. Miss Dorothy Jupp plows through trackless wastes in below-zero-weather, through Labrador snow and ice, to serve as doctor, nurse, and pastor to people whose lives are drab with work and devoid of all we think makes life worthwhile. Sir Wilfred Grenfell, in whose mission Miss Jupp works, was crazy before her. He gave up what might have been a successful, prosperous practice in London to become the doctor for out-of-the-way Newfoundland. What he did makes Superman seem tame.

In China at this moment is a young nurse who is thrilled over the hard work that is ahead of her where love has called her to give her services instead of earning eight dollars a day in America.

In every corner of the earth are those, young and old, who have taken Jesus' commandment so literally that they no longer know what it means to work for selfish pleasure or personal gain.

In a hospital in India at this moment may be a child sobbing in the agony of pain because her doctor has no ether to operate and she must bear the knife on her infected leg. Everywhere there are those who are doing our work, God's work. They cannot do it alone. Supplies must reach them.

"Greater love has no man than this, that a man lay down his life for his friends." We may not be called upon to lay down our lives, but we are called to *live and love and give*. Let us now *give in love* as the offering is received.

OFFERING

PRAYER for help to live and love greatly.

HYMN: "O Love that Will not Let Me Go" or "Love Thyself Last"

BENEDICTION: Now may the love which was in Jesus be in you and remain in you always. Amen.

## February 22

THEME: *The Great Among You*

WORSHIP CENTER: A picture of Jesus, and below on a table, a basin and towel. The towel should be spread out and hanging over the table.

CONVERSATION: "What Must We Do?"

THREE VOICES: Master, we seek to enter your Kingdom, to become your disciples. What

<sup>1</sup> From "The Dwelling Place" by Angela Morgan. Used by permission of author.



must we do to find a place among your chosen ones?

ONE OF THE THREE: Listen, do I hear it? Yes, I think I hear his voice.

THE VOICE OF JESUS: (Read reverently, kindly, and convincingly, from behind the picture, if possible.) Not everyone that says to me "Lord, Lord," shall enter into the kingdom of heaven.

THE THREE: What do you mean? Have you not said, "Seek and ye shall find. Knock and it shall be opened unto you?"

ONE OF THE THREE: Yes, and you said also, "Everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Doesn't that mean us?

THE VOICE: He that doeth the will of my father who is in heaven, he it is who shall be with me in my kingdom. If any man desires to be first, he shall be last of all, and servant of all. For he who would be great among you must be your servant. I have given you an example, that you should do as I have done.

ONE OF THE THREE: Yes, Master, I remember. It was the night you ate supper with your twelve chosen followers. You knew that you didn't have long to stay with them. You arose from the supper after eating, laid aside your garments, took a towel, and put it around you. Then you poured water into a basin and began to wash your disciples' feet and to wipe them with the towel that was around you.

ANOTHER OF THE THREE VOICES: Yes, and when you came to Simon Peter, he said, "Lord, do you wash my feet? You shall never wash my feet." He was ashamed to have his Master wait on him. You replied, "If I do not wash you, you have no part in me."

THE THIRD VOICE: When you had finished washing their feet and had sat down again, you said to them, "Do you know what I have done to you? You call me Teacher and Lord; and you are right, for so I am. If I, then, your Lord and Teacher, have washed your feet, you ought also to wash one another's feet. I have given you an example for you to follow. Serve one another if you would enter my Kingdom."

THE THREE: Help us, our Master, so to understand what you did and the things you said that we may know that service is the beginning of greatness. We do not seek to be great, but to serve and to do our Father's will. Show us that will as we are silent in thy presence.

SILENCE: The piano (or a record) plays soft music.

HYMN: "Who Is On the Lord's Side?" "Christ of the Upward Way," or "We Thank Thee, Lord, Thy Paths of Service Lead"

THE LEADER: "The Greatness of Uncle Ed."

History books would confuse us. The lives recorded in their pages made conquests, led their nations to strength and power, won battles and campaigns. More space is sometimes given to the fighting hero than to those who spend their lives in dark, dismal laboratories in the conquest of disease.

If you were to go with me to the third floor of a gray stone building in an eastern capital city, you would find a man, not famous, but great, for within the four walls of his room he lives out his Father's will in a most wonderful way. The stairs have not felt his footfall for more than a dozen years now, for his weak heart will not permit him to go below his third floor apartment. Yet his world is larger and his horizons wider than most of ours who can travel to the ends of the earth and see hundreds of people every day of our lives. He knows intimately the

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greatest people of the world, for he reads everything he can find about those who are serving their Lord. His friends are the men of the Bible who through centuries long have been in search of the God who is his close, daily companion.

Young people go to his room just to drink in something of his spirit, to get his counsel on questions or problems. From his room go letters of courage, cards of sympathy and greeting, clippings of challenge, books of inspiration. Hundreds of people know and love him as "Uncle Ed." His unflinching prayers have made strong many who in the struggle of life might become weak.

Such are the great among you, for theirs is the Kingdom of heaven.

(Have the group think of people in their town whom they would consider *great* according to Jesus' standard.)

HYMN: "He Who Would Valiant Be"

OFFERING:

(Refer to incident described in Mark 12:41-44.) We give but little of what we have, but let us now give it willingly, as unto our Lord.

RESPONSE

QUIET MUSIC

BENEDICTION

## February 29

THEME: *The Times Demand Great Living*

WORSHIP CENTER: If possible, make a display of pictures of the world's great people, great in terms of service and the welfare of mankind. Be sure that Jesus' is there, and Lincoln's and Washington's. Then on the table, in a central, conspicuous place, place an empty picture frame.

PRELUDE: "God of Grace and God of Glory"

CALL TO WORSHIP: (A male voice from the back.)

This is no time for smallness.

Times like these demand hard thinking and courageous action.

Boys and girls who dream great dreams, Who are not satisfied with "getting by," Who refuse to do the cheap and shoddy thing

Even though it means ridicule from the crowd,

I say, this is a time for great living,

Not by the mighty, the leaders, the heroes only,

But by you, and you, and you, and you.

A GIRL FROM THE GROUP:

Ah, so what? "The man's a dreamer!"

THE LEADER:

Good! That places him

In close relationship with God. For down

In the most wretched quarter of town God stands and dreams His dream; amid the grim,

Ensanguined battle wreckage; in the dim, Cold twilights where old superstitions frown;

And where the mutterings of race hatred drown

The sacred cadences of Love's fond hymn.

Today I met him on an uptown street Calling for dreamers,—pleading in the heat

Of holy passion for more dream-swept hearts

To hold in all the world's discordant parts

The Torch of Brotherhood, that its Love-gleam

Might spread the progress of His gracious Dream!

WILLIAM NORRIS BURR<sup>2</sup>

SOLO: "The Voice of God is Calling"

Stanza 1

HYMN: "The Voice of God is Calling" Stanzas 2, 3, 4

SCRIPTURE:

It was Saul who thought that his times demanded getting rid of the Christians who were springing up with vigor and increasing influence. So he persecuted the followers of Christ, until that day on the Damascus Road when he had a strange new experience that convinced him that the times demanded something greater than persecutions. They demanded his best, dedicated to the high purpose of leading others to Christian discipleship. But Paul was too wise to think that he could meet the demands of his day without all the strength and guidance he could receive from God as he opened his life to God's presence and will. He too knew what it was to suffer for his faith, to be persecuted for his Lord. From his own experience, he wrote in a letter to the church at Ephesus: (Read Ephesians 6:10-18 incl.)

TO THINK ABOUT:

### THE EMPTY FRAME

Madame Curie and radium, Pasteur and bacteria, Lincoln and slavery, Grenfell and Labrador, George Washington Carver and the peanut, Roland Hayes and song, Kagawa and Japan, Livingstone and darkest Africa, Marian Anderson and the whole Negro race, Einstein and mathematics, Florence Nightingale and sanitation.

(In a change of tone; or a different person:)

Hitler and power, America and the atomic bomb, India and caste, China and famine,

## Senior and Young People's Departments

By Eugene S. Ogradowski\*

THEME: *One in Brotherhood*

Note that copies of the program for February 8 may be ordered.

### February 1

THEME: *Youth Works for Unity*

PRELUDE: "Of One Blood Hath God Created"

CALL TO WORSHIP: Psalm 67:1-3

HYMN: "Joyful, Joyful, We Adore Thee"

MEDITATION:

Leader: In response to man's hunger for unity and brotherhood, Christian young people from all over the world journeyed to Oslo, Norway, last summer, to attend the World Conference of Christian youth. In spite of differences in language, culture, race, color, and nationality, all agreed that we are all *one* in Jesus Christ, and He is Lord of all.

Reader: Thus, today, we join the innumerable company of young witnesses as we too sense the strong, universal bonds of love, fellowship and brotherhood.

All sing: (or a special choral response)

Verse one of "I Bind My Heart This Tide"

Reader: We would bind our hearts to our

Europe and hunger, peace and war, plenty and want, sin and the Cross.

You, and what God wants you to be.

Do you see the empty picture frame? Perhaps you have wondered why it is here. This is why. Each of you is to imagine *your* picture in that frame. What do you see? Are you ready to live a life to match the times? Tomorrow in school, will you study as one who must train his mind for clear thinking? At the breakfast table, will you eat as one whose body must be kept strong and fit, yet mindful of others too who lack food for their bodies? At home, will you live with your family as though the peace of the world depended upon how you treat each other? On the street, will you talk and act as one who is conscious that Jesus is with him? In your church, will you work as though its influence in the community depended upon you? Can you forget the words of Jesus, "This is my commandment, that you love one another?"

A dreamer? Good. God still calls for dreamers who will stop at nothing to make those dreams come true. Dream, each of you, but dream His dreams.

This is a time for greatness, expressed in love and service in the simplest ways, and closest to home.

THE LORD'S PRAYER, pausing between phrases

OFFERING: "Give us this day our daily bread,"

we just said. Dare we ask that without being willing to make it possible for others to have bread? Let us share, that his Kingdom may come to earth as it is in heaven.

RESPONSE

HYMN: "God of Grace and God of Glory"

brother everywhere—but first let us make fast the golden cord that binds us to Jesus Christ, who is Lord!

All Sing: (or a special choral response)

Verse two of "I Bind My Heart This Tide"

Leader:

### DIVINE FELLOWSHIP

God of Spirit, meet our spirits,  
Magnify thyself this hour,  
Make us feel thee, make us know thee  
In the fellowship of power.

God of minds, be in our thinking,  
Help us see the truth as we ought;  
Lead our minds thy mind to follow  
In the fellowship of thought.

God of passion, kindness, mercy,  
Glory that we're dreaming of,  
Bind us to thee and to mankind  
In the fellowship of love.

God of crisis and decision,  
Teach us how to meet good or ill  
With discriminate precision  
In the fellowship of will.

God of being and our Father,  
Hold us by thy Fatherhood.  
By thy love remake us brothers  
In the fellowship of good.

God of labor and of service,  
Where the cross will always lurk,  
Give us vision, strength and courage  
For the fellowship of work.

God of lives, live in our living  
Victor in the daily strife,  
Lead through time and lead forever  
In the fellowship of life.

CHAUNCEY R. PIETY<sup>1</sup>

BENEDICTION

<sup>2</sup> "God's Dream". Used by permission of Willett, Clark & Co., Chicago.

\* Editor of Youth Publications, Disciples of Christ, Christian Board of Publication, St. Louis, Missouri.

<sup>1</sup> From *Fellowship*, Copyright 1947. Christian Board of Publication. Used by permission.



(RACE RELATIONS SUNDAY)

THEME: *Practice Brotherhood Now!*

CALL TO WORSHIP: Psalm 95:6,7a,b

HYMN OF PRAISE: "This Is My Father's World," or "For the Beauty of the Earth" (with particular attention to the verse beginning "For the joy of human love.")

INVOCATION:

Our Father, Who has created the heavens and the earth, and made of one blood all the nations of men to dwell upon the face of the earth, be in our midst we pray as we seek to discover thy will for our lives and our common brotherhood with all mankind. Broaden our vision and deepen our understanding that we may find freedom from our narrow prejudices and shallow self-centeredness. Enter into our lives that we may become new creatures in Christ, discovering anew all the richness of fellowship in thy kingdom with men of every race and nationality. In the name of our Master we pray. Amen.

SCRIPTURE READING: Acts 17:24-28

PRAYER HYMN: "Lord, I Want to Be a Christian" (first verse) (*If the group is not familiar with this song, let a small choir sing it prayerfully.*)

LEADER:

The World Conference of Christian Youth held in Oslo, Norway, the summer of 1947, attended by 1200 youth leaders of 70 nationalities, brought anew to the youth of America the realization that our common loyalty and unity in Jesus transcend race or color. This brings the challenge that the discriminations practiced in our own land destroy our Christian profession of oneness in Jesus.

We want our motives, attitudes, desires, and all to be Christian.

We want God to change us on the inside, stir us deep within. Then our words and actions—even our thoughts—will be Christlike. We want to be more Christian.

HYMN: "Lord, I want to be Like Jesus" (second verse)

LEADER:

Jesus came as "Elder Brother" to all. "The Spirit of the Lord is upon me," he announced. For what mission? To hypnotize audiences under the spell of marvelous eloquence? To win the adulation of the multitudes? No. With a love indicative of the nature of God, Jesus continued, (Read Luke 4:18, 19)<sup>3</sup>

HYMN: "Lord, I Want to be More Loving" (third verse)

GROUP PRAYER (*May be led by one person if copies are not available for the entire group*)

Our Father, we come to thee in humbleness of heart, deeply conscious of our own part in maintaining the barriers that divide the human family. Forgive us we pray for the times when we have forgotten that all people are thy sons and daughters and have thoughtlessly injured another because his skin was different from ours. We confess also that we have been silent in the presence of discrimination and injustice when we should have spoken out courageously for brotherhood.

Wherever men are striving earnestly to

<sup>2</sup> This program is the official Young People's Program for Race Relations Sunday, February 8, 1948, prepared by Clarice Bowman, Henry Rust and Robert Tiedell. For copies of the program, together with suggested Action Projects and bibliography, write to the Department of Race Relations, Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York 10, N. Y. Price, \$1.50 a hundred. Complete packet of program suggestions, \$6.00 per hundred.

radiate thy love, give us the strength and courage to join with them in the task of building a Kingdom of Love in a world torn by hatred, suspicion, and fear. As our world becomes smaller and more interdependent, may we not become frightened or embittered as millions of our new neighbors of darker skin ask insistently for the rights that too long have been denied them, but may we be able through thy love to understand all men as brothers and to see their desires and aspirations as we understand our own. Enlarge our spirits that we may become worthy citizens of a world in which men of many different races and nationalities can live together in mutual respect and cooperation.

And now, Father, hear us as we sincerely pray together the prayer which today rises to thee in many different tongues from humble Christians everywhere: (*Here repeat the Lord's Prayer*)

HYMN: "In Christ There Is no East or West" MEDITATION: "The Person in a Different Skin"

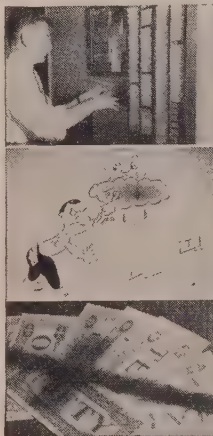
I am the person who was born to live in a skin with a different color from yours; I could not choose my parents, nor you yours.

Thus, the color pigments embedded by the unchangeable hand of nature in your skin are per chance white, while mine are black, or brown, or yellow.

But underneath I am just like you. My muscles ripple in the same waves of power, and thrill to the same throb of joyous action.

My mind is as good as yours. I reach out, just as you do, in aspirations

<sup>3</sup> Meditations adapted from selections by George Harper in *Power*, a Devotional Guide for Youth, published by the Methodist Board, Nashville, Tennessee.



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All: *We humbly acknowledge that thou, O Father, didst send them as thy servants.*

Leader: For Jesus, thy Son, liberator of all humanity, patriot of all ages, nations and lands—

All: *We thank thee, Heavenly Father, with humility as thy undeserving children.*

Leader: For men of stature, patriots of our nation who struggled to set men free—

All: *We glorify thy holy name, Amen.*

#### MEDITATION:

Forgive, O Lord, our severing ways;  
The rival altars that we raise,  
The wrangling tongues that mar Thy praise.

Thy grace impart; in time to be  
Shall one great temple rise to Thee—  
One Church for all humanity.

White flowers of love its walls shall climb,  
Soft bells of peace shall ring its chime,  
Its day shall all be holy time.

A sweeter song shall then be heard,  
Confessing, in a world's accord,  
The inward Christ, the living Word.  
That song shall swell from shore to shore,  
One hope, one faith, one love restore,  
The seamless robe that Jesus wore.

—Composite, based on JOHN G. WHITTIER

SPECIAL MUSIC: "We Would Be Building"  
(tune, *Finlandia*)

#### PRAYER OF DEDICATION:

Dear Lord, the price of stalwart men of divine stature was paid in blood and agony that we might all know the blessed joy of life in freedom. Such dedicated life and consecration humble thy servants. We pray to be worthy as we also dedicate ourselves to help set men free—from terror, fear, terrible injustice, ignorance and stubborn self-will.

We dedicate our lives, our hopes, our energies that we too might be called as born to set men free.

May we all find the fullest freedom in Jesus, our Christ. Amen.

HYMN: "O Brother Man, Fold to Thy Heart Thy Brother" (*Acadia*)

## February 22

THEME: *Father of One World*

PRELUDE: "My Country is the World" (*New America*)

CALL TO WORSHIP: John 17:3

HYMN: "Let the Whole Creation Cry" (*Vien-na*) or "O Bless the Lord, My Soul"

SCRIPTURE: II Corinthians 6:17,18

#### MEDITATION:

Leader: Abraham was the father of a nation that came to be the first outstanding people to champion the idea and devotion of one God. He and innumerable prophets and leaders after him separated Hebrews from the heathen who worshipped idols and many gods. The richest heritage of all humanity—of all ages—is the belief in and exclusive devotion to one God. It is a heritage that blesses men, women, youth and children of all ages; the blessing is ours today because Abraham, a Hebrew of old, knew God.

As Abraham was the father of a nation, so all countries have known men of superior stature—men whose wisdom, sacrifice, vision and godfearing spirit led nations to triumph or on the way to true greatness. Each nation has such noble men. They are fathers of their respective countries, even as George Washington is the father of our nation.

The world is in a new crisis today. Just as men rose to lead nations to national glory, new men must rise to be the fathers of a new world and deposit in it the blessed heritage of universal brotherhood.

Christians possess the only sufficient spiritual stature to lead the world in a genuine brotherhood relation of all mankind. Youth is striving to do its share. The World Conference of Christian Youth at Oslo held last summer, and the Christian Youth Conference of North America to be held this coming summer have given and will give us another opportunity to witness on behalf of Christ and his way of brotherhood.

In every church, in every community, youth takes its stand on behalf of justice and brotherhood.

#### CHALLENGE:

##### First Voice:

O sorrowing hearts of slaves,  
We heard you beat from far!  
We bring the light that saves;  
We bring the morning star;  
Freedom's good things we bring you,  
Whence all good things are.

All: Sing hymn, "These Things Shall Be: A Loftier Race."

##### Second Voice:

Rise, ere the dawn be ris'n,  
Come, and be all souls fed;  
From field and streets and pris'n  
Come, for the feast is spread.  
Live! for the truth is living:  
Wake! for the night is dead.

—A. C. SWINBURNE

#### Leader:

My country is the world;  
My flag with stars impearled,  
Fills all the skies;  
All the round earth I claim,  
Peoples of every name;  
And all inspiring fame,  
My heart would prize.

And all men are my kin,  
Since every man has been,  
Blood of my blood;  
I glory in the grace  
And strength of every race,  
And joy in every trace  
Of brotherhood.

ROBERT WHITAKER

BENEDICTION: God, Father of all creatures,  
help us to recognize our oneness in thee.  
Amen.

## February 29

THEME: *To Melt Away Our Differences*

PRELUDE: "Dear Lord and Father of Mankind" (tune, *Whittier*)

#### CALL TO WORSHIP:

Lord of life, infinite Wisdom;  
Lord of love, forgiving Father;  
Glorious Ruler, with ready pardon,  
Hear thy children's countless prayers.  
From East, West, North and South,  
From lips that cry in anguish,  
From souls in torment spent  
Or souls in deep gratitude bowed  
Before thy bounteous blessings—  
Hear all mankind's earnest  
Pleading. Hear, O Father God  
And lift the humblest  
Of Thy creatures  
To new inspired heights. Amen.

E. S. D.

HYMN: "Dear Lord and Father of Mankind"

SCRIPTURE: Genesis 1:26, 27

#### PRAYER:

(The prayer below is one that many desperate Christians of Europe would pray in the midst of suffering, hunger, disease. They are brothers, many still young—not sure of life. Many learned to steal and lie during the war, some in the underground movements against enemy occupation.)

He smote upon his breast and cried:  
O my God, my God, make me thankful for something.

Let me not become so poor that I am deprived even of thanks.

I would thank thee for my home, had I more

Than this dark, windowless hole in the debris—

Too weak to move and too famished to grow stronger.

But this slow, creeping horror of malnutrition,

It is more than the heart of a man can bear.

I thank thee for this coat, worn but stout against the winter,

And for this tin of milk; this cheese and chocolate;

'Twill make an unaccustomed feast  
And restore a bit the joys of other, half-forgotten years.

Grant me work tomorrow, Lord, honest and honorable

To save me from this begging by day and thieving by night

That I be no longer hated by my neighbor and cast off by thee.

Accept these my thanks, O Lord.

And spare me from the sin of ungratefulness.

—GEORGE HOLWAGER<sup>4</sup>

LEADER'S MESSAGE: "Melt Away Our Differences"

Unity and brotherhood are possible. However, every Christian must have convictions. Exponents of Christian unity and brotherhood who have no convictions have nothing that is worth sharing or uniting. The true measure of a Christian's love and tolerance is his willingness to be loving, kind, friendly, and brotherly even toward those who believe the exact opposite. This, of course, is to be measured by the patience, compassion, love, and kindly spirit of Christ who never drew a circle around himself that would automatically put others outside.

It is at this crucial point, by the way, that we fail to follow the Master, for at times we are prone to judge others out of the very kingdom of God—something that only God can do. Love of fellow man is an empty theory if it does not include a genuine Christian love and brotherliness directed toward all human beings—heathen, atheists, modernists, liberals, conservatives, Democrats, Republicans, Communists, capitalists, labor organizers, Methodists, Quakers, Baptists, and indefinitely to include all.

In other words, in spite of our human preferences or even deep convictions, nothing should close the door to Christian love. We would have a world joyfully singing, working, praying and living if we seriously attempted to break down man-made barriers which separate man from man, though in the sight of God each man may have a destiny equally important to our Creator. Love that is strong will hold together in brotherly cooperation even those of divergent views. The views of heathen, Communist, and any other we may consider "in error" can be melted only by unflinching love and the application of the Spirit of Christ—never by hate, ostracism, or unbrotherliness.

Thus it seems, we all need to deepen our spiritual outlook, and man-made differences will cease to divide us politically, socially, culturally, and religiously.<sup>5</sup>

BENEDICTION: Lift us, Lord, to new heights of love that can melt away the differences that divide us. Amen.

<sup>4</sup> From "Banners in the Dawn" in *Front Rank*. Copyright 1947. Christian Board of Publication. Used by permission.

<sup>5</sup> From *Front Rank*. Copyright 1947. Christian Board of Publication. Used by permission.



# With the New Books

## Building Friendly Relations

By Robert S. Gilchrist, Lothar Kahn and Robert Haas. Columbus, Ohio, Ohio State University, 1947. 51 p., \$1.00.

This brief report of various ways in which university school children had experiences with inter-faith and interracial friendship is quite suggestive for religious workers. A number of the activities were specifically religious. Continuing problems are clearly stated.

L. W.

## Youth Courageous

By Thomas F. Chilcote, Jr. Nashville, General Board of Evangelism, The Methodist Church, 1947. 112 p. Single copies, \$0.35; 3 copies, \$1.00; 10 copies, \$3.00; 100 copies, \$27.50.

An inspiring and practical book for young people and adult leaders of youth. It is built on the belief that young people want an adventurous religion which demands the best of their energies and which gives the thrill of meaningful living in a world that really needs them.

Some theologians might take exception to the enthusiastic optimism of this presentation, but it offers many helpful guideposts for young people who want to make their lives count on the constructive side in a world that is causing too many Christians to lose their faith in the future. The dynamic spiritual power of a close relationship with Jesus Christ is presented in a fresh way that will be welcomed by those who are trying to reach young people at the level of their present needs and interests.

R. T.

## Rural Parish

By Anna Laura Gebhard. Nashville, Abingdon-Cokesbury Press, 1947. 121 p. \$2.50.

To attend the wedding of a young woman friend and then a decade later to review a book by her which is her journal for the first year of married life, is something new for this book reviewer. He recalls the wedding ceremony prepared by the young couple; it was as much off the beaten path as the program they put into effect in a rural parish when the honeymoon was over. The young pastoral wife's journal portrays that program.

The reader begins when the car stops in front of the church at Gorman and Ed says, "And here, Laurie, is our church." A reader like this one who grew up in such a one-man country church let his eyes follow Laurie's as she traced that stovepipe the full length of the room. And he read on, wanting to see what they did about it. But before long interest switched to people—old, lonely people, youngsters who knew the way to the tavern instead of the church, folks on relief, the tousled-headed boy who detached himself from the pool hall and followed the new minister home. And the stovepipe is dethroned as the reader's center of interest

just as it was with this young couple. The first touch of humor appears on the second page: the pews were lined up in perfect order "like the road to heaven—straight and narrow."

The book is not arranged as a program for a rural parish—being a journal it couldn't be, and is much better for that. But the program is there: the changes in equipment, in leadership, in buildings, the unique parish visiting, the comfort and inspiration to discouraged adults, and the way they got hold of those boys and girls, even the ones the board members called "a worthless lot."

The *Journal* is proud to have published an article by this writer some years ago on "We Chose the Country Church," several later ones describing various experiences, an anonymous series of extracts from the diary on which *Rural Parish* is based, and to be now running a series by Mrs. Gebhard on "The Beginning Teacher." And every reader should know that Laurie is the daughter of Harry C. Munro of the Council staff, who appears often in these pages.

P. R. H.

## Religion in Public Education

By V. T. Thayer. New York, The Viking Press, 1947. 212 p. \$2.75.

Many a cause has been advanced under the guise of protecting freedom of religion. According to the publisher's announcement, this book is "ammunition in the war that must constantly be waged against encroachments upon freedom of religion."

Dr. V. T. Thayer, who is educational director of the Ethical Culture schools of New York (not in the employ of the public schools) is frankly antagonistic to religion and denies that it has any relation to morality or character building. Upon this thesis he builds the main structure of his argument that the public schools can do a better job of character education unimpeded by other social institutions than it can in cooperation with any or all of them, excepting possibly the home. The general tone of the book is materialistic and secularist.

It opens with the presentation of the problem—the attempt that is already under way to reintroduce religion into public education. Following this is an excellent historical background of American education, which alone would justify the book's publication. The next section is devoted to a biased presentation of the pros and cons of religious teaching, including a bitter attack on the movement for weekday religious education conducted on released time and in cooperation with the public schools, and an uninformed account of the McCollum case. A discussion of expenditures of public funds for assistance of non-public schools and a strong appeal to leave character education to the public schools close the book.

Much of Dr. Thayer's information is outdated, witness his quotations from a report from San Francisco on California released time and his figures on Catholic parochial education. Some pure misinformation (undocumented) is also included in this section

of the book.

There has been indignant reaction among Christian educators to this thesis—" . . . Character education broadly conceived, has become the central concern of modern education, and . . . the resources now available to public school teachers lend themselves specifically to this task. Consequently to attempt to supplement the public school by means of religious instruction will tend to distract attention from its truly great possibilities and weaken its effectiveness." (p. 196). A typical reaction is expressed in an open letter to Dr. Thayer from a group of Oberlin graduate summer students representing four different states.

They say first, that they question the basic assumption that religion has no place in public education. They hold that since the individual is a unit, his "total educational experience must include religion." Second, they hold that the book is not clear in its terminology as to "released time," Bible courses and reading in public schools. The author has "erroneously thrown all three terms together as 'released time religious education.'" In the third place, while they admit some of the weaknesses indicated, such as the sectarian, divisive and coercive factors, they say that these are not necessarily involved in the plan or actually existent where approved standards prevail. These students claim that the writer has misrepresented the total situation by intimating from one local quotation that the religious time program has failed "in the nation as a whole" and then affirm, "We feel that weekday religious education is the best approach we know at present to a pressing problem."

—L. McC.

## Why I Am for the Church

By Charles P. Taft. New York, Farrar, Straus, and Company, 1947. 163 p. \$2.25.

Today laymen are coming, being urged, and sometimes being pushed, into their rightful place of leadership in Protestant churches. It is significant that the author of this book, an Episcopalian layman of distinction and devotion, is the current president of the Federal Council of Churches. A book by him under the above title is, therefore, significant to all who are concerned about the place of the lay leader in the church.

This is a collection of addresses by Mr. Taft on a variety of themes. One of these gives its title to the book. He is for the church because it insists upon the presence of God in history; because it insists upon the importance of human personality; because it is the company of faithful people; and because there is a greater need of God and of people with divine ideals today than ever before.

Other topics range over such a variety as labor unions, war, a theory of living, international economics, people in the pews, and a talk on youth given to the D.A.R. Mr. Taft shows an unusual grasp of history, a keen awareness of facts, and an irenic tem-



per that does not see all the good or the bad on either side of controversies.

P. R. H.

## On the Meaning of Christ

By John Knox. New York, Charles Scribner's Sons, 1947. 117 p. \$2.50.

The book is the third in a series of books about Christ. The first was *The Man Christ Jesus*, which considered the character and teaching of Christ, and the second was *Christ the Lord*, which discussed the meaning of Jesus in the early church.

In this volume the author seeks to answer this question: "How important is Jesus Christ for us and what is the nature and ground of that importance?" As would be expected, this is a theological discussion, a work designed primarily to discover an ecumenical

Christology. The author is continually concerned to achieve an understanding of Christ that will make possible the greatest amount of Christian unity.

Christianity is Christo-centric, according to this author. That is, our knowledge of God as Christians comes very largely through the revelation that we have in Jesus Christ. The word "Christ," Dr. Knox finds in his New Testament studies, refers to three categories of meaning, namely a person, a community, and an event. It is the latter which the author finds to be "on the whole, the most appropriate and useful category for the understanding of the revelation, involving also, as it does, the other two."

Although there are no absolute limits to this event, except history itself, Dr. Knox contends this event began with the Hebrew-

Jewish experience and knowledge of God, was focused in the life of Jesus and all that happened in connection with him, and is still in process. At the least, these elements of the event are the man Jesus, his life, his death and resurrection, the coming of the Spirit, and the creation of the community (the church).

Dr. Knox then devotes three chapters to some "practical consequences" of this point of view. As he summarizes them, they are: "(1) the recognition of this fact (that God revealed himself in this event) relieves us from excessive preoccupation with the insoluble and divisive problem of the 'nature' of Jesus; (2) it frees us from a certain immoderate anxiety about the 'historicity' of the Gospels; and (3) it places the miracles of the New Testament in true perspective."

Non-historical aspects of a total Christology are dealt with in the chapter on "The Event and the Story." And the last chapter relates the event to the church.

Dr. Knox's book is simple and meaningful. It lives up to the subtitle on the jacket: "A Fresh Approach to the Significance of Christ for Christian Faith." It is well founded in historical and literary research of the New Testament, but is also careful of the time-honored and carefully worked out doctrines of the church.

L. P.

## An Approach to the Teaching of Jesus

By Ernest Cadman Colwell. New York, Nashville, Abingdon-Cokesbury Press, 1947. 128 p. \$1.25.

When a man of the scholarship of Dr. Ernest Cadman Colwell turns his keen insight and experience on such topics as "The Originality of Jesus," and "The Source and Meaning of Jesus' Humility," the result is bound to be stimulating to his fellow theologians, as well as to the ministers and laymen to whom the book directed.

This little book is well named "An Approach" because it opens up many new avenues of thought about Jesus, particularly for the layman. Some of the language is a little above the head of a reader who hasn't had some college courses in religion, but for the most part it is vigorous and clear. The tendency to speak in seminarian terms is understandable in view of the fact that each chapter represents one of the Quillian Lectures given by Dr. Colwell at Emory University in 1946.

M. T.

## An Introduction to Jesus for the Twentieth Century

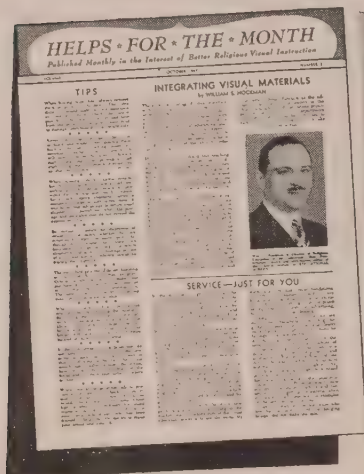
By R. W. Stewart. New York, The Macmillan Company, 1947. 127 p. \$1.75.

This book is neither a consecutive life of Jesus nor a systematic discussion of his teachings. It is a series of treatments on the meaning of Jesus for present day disciples.

Jesus is understood as standing squarely within the Hebrew prophetic tradition and strongly influenced by the teaching of the Baptist. His free religion of the spirit brought him into unavoidable conflict with the Pharisees.

The new covenant between God and men established by Jesus was a personal relationship characterized by love and moral energy. To describe it in legalistic and forensic

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terms is completely to miss its meaning. Jesus' death as sacrifice is to be interpreted the necessary and inevitable end of a life dedicated to the purification of a religion encrusted with oppressive ceremonialism and insensitive to the needs of the common people.

G. E. K.

## Preface to Ethical Living

By Robert E. Fitch. New York 17, Association Press, 1947. 80 p. \$1.25.

Haddam House has done it again! Here is another book written for young men and women in language which they will understand and which they will find compelling.

Man is engaged in an eternal quest for the truth about himself, for the right way to live, and for the power to be faithful to the true and to the right.

Regarding man himself, Mr. Fitch presents mind and soul as distinctive human traits. Therefore, to fulfill ourselves we must be true to the intelligence and the character that are in us. Mr. Fitch interprets the right way to live as "creative growth." We cannot escape the fact that there is moral law. Man cannot be content to adapt himself to his surroundings. He must so grow that he and his surroundings correspond more and more nearly to God's moral law. On these two parts of man's quest Mr. Fitch writes simply, directly, graphically and powerfully.

Perhaps it is too much to hope that the power to be faithful to the true and to the right could be discussed with equal force and simplicity. Throughout the church and throughout the centuries we have had more trouble in developing the will to be good than in developing an understanding of goodness. Mr. Fitch has this trouble too. He closes with a good section on "The Courage of Faithfulness." Power for right living comes through a courageous faith which must include three items for each of us. First, within the limits of human freedom, God governs the world for his purposes. Second, man's final character and destiny are spiritual. Third, in Jesus Christ God and man find their union and man finds his power.

You can't afford to miss this book if you are a young man or woman with a Christian concern, a leader of youth, a minister or a teacher. Read it, think about it, read it again—and then let it color the way you teach others.

L. J. C.

## 53 More Sunday Talks to Children

By Joseph A. Schofield, Jr. Boston, W. A. Wilde Company, 1947. 212 p. \$1.50.

53 More Sunday Talks to Children has a children's Bible-centered sermon for each Sunday. Each special day of the year as well as seasons have material especially related to their purpose.

## Additional Books Received

\*AMERICAN OVERTURE: Jewish Rights in Colonial Times. By Abram Vossen Goodman. Philadelphia, The Jewish Publication Society of America, 5707-1947. 265 p. \$3.00.

\*THE ARTS OF THE CHURCH. By Richard H. Ritter. Boston 8, The Pilgrim Press, 1947. 146 p. \$4.00.

BAPTISMAL REGENERATION AND USE OF VOW IN LUTHERANISM, CATHOLICISM, JUDAISM. By V. L. Peterson. St. Paul 4, V. L. Peterson, 1349 Midway Parkway, 1947. 88 p.

\*THE BEGINNING OF WISDOM. By Emile Cailliet. New York 10, Fleming H. Revell Company, 1947. 192 p. \$2.50.

THE BORROWED GLOW. By Richard Ellsworth Day. Philadelphia, The Judson Press, 1947. 417 p. \$2.00. Comments on unusual Bible texts, designed for daily devotional reading.

\*CHRISTIAN BELIEFS. By Ralph E. Knudsen. Philadelphia, The Judson Press, 1947. 177 p. \$1.75.

\*CHRISTIAN DOCTRINE. By Park Hays Miller. Boston, W. A. Wilde Company, 1947. 105 p. \$1.00.

\*THE COLLEGE SEEKS RELIGION. By Merimton Cuninggim. New Haven, Yale University Press, 1947. 319 p. \$4.00.

\*CREATIVE ACTIVITIES. By Rebecca Rice. Boston, The Pilgrim Press, 1947. 148 p. \$2.75.

\*GOD CONFRONTS MAN IN HISTORY. By Henry Sloane Coffin. New York, Charles Scribner's Sons, 1947. 154 p. \$2.50.

\*GROUP PLANNING IN EDUCATION. 1945 Yearbook. Washington 6, Department of Supervision and Curriculum Development of the National Education Association, 1947. 153 p. \$2.00.

\*HOW LIFE IS HANDED ON. By Cyril Bibby. New York, Emerson Books, Inc., 1947. 159 p. \$2.00.

\*THE INVISIBLE ENCOUNTER. By Igor I. Sikorsky. New York, Charles Scribner's Sons, 1947. 120 p. \$2.00.

\*JEREMIAH FOR TODAY. By Harry F. Baughman. Philadelphia, The Muhlenberg Press, 1947. 221 p. \$2.75.

\*To be reviewed.

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## Town and Country . . .

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### RURAL WORSHIP

by Herbert H. Wintermeyer

Straight-from-the-shoulder writing, packed with practical suggestions for pastors and lay leaders. Illustrated. **\$1.50**

### GOOD TIMES IN THE RURAL CHURCH

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How the church may work with the family and the school in offering a great variety of "good times." For city leaders, too. Illustrated. **\$1.25**

## World Friendship . . .

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KEEPING CHRISTMAS AND BUILDING WORLD PEACE. Advent Through Epiphany. New York 11, The Church Peace Union and World Alliance for International Friendship Through the Churches, 1947. 20 p. Suggestions for Ad-

vent-Christmas observances, including brief expositions on the special periods and days, scriptural references, prayers, poems, program and action suggestions and a list of resource material. This booklet may also be used as a manual for personal devotional reading.

\*LANGUAGE AND AREA STUDIES IN THE ARMED SERVICES. By Robert John Matthew. Washington, American Council on Education, 1947. 211 p. \$2.50.

LITERATURE AND THE CHRISTIAN LIFE. Revised Edition. By C. A. Bowen. Nashville 2, Abingdon-Cokesbury Press, 1947. 128 p. \$0.50. A persuasive description of modern church school curriculum materials, showing the philosophy on which they are based and how they can most effectively be used.

\*MEDITATIONS FOR WOMEN. Edited by Jean Beaven Abernethy. Nashville 2, Abingdon-Cokesbury Press, 1947. 378 p. \$1.00.

MORNING, NOON AND NIGHT. By Frederick Ward Kates. New York, Morehouse-Corham Company, 1947. 100 p. \$1.25. A devotional book with seven short meditations and a number of quoted prayers and poems.

\*MY DEAR EGO. By Fritz Kunkel. Boston 8, The Pilgrim Press, 1947. 147 p. \$2.50.

\*MY PRAYER BOOK. By Margaret Clemens. Chicago, Rand McNally and Company, 1947. 40 p. \$0.60.

THE OLD TESTAMENT IN CROSS WORD PUZZLES. By Lucile Pettigrew Johnson. Boston, W. A. Wilde Company, 1947. \$1.00.

THE PASTORAL EPISTLES. By Burton Scott Easton. New York, Charles Scribner's Sons, 1947. 237 p. \$3.00. A new commentary on I and II Timothy and Titus. Although scholarly in quality it is designed for non-technical readers and is of use to adult Bible class teachers.

PELOUBET'S SELECT NOTES ON THE INTERNATIONAL BIBLE LESSONS FOR CHRISTIAN TEACHING, 1948. By Wilbur M. Smith. Boston, W. A. Wilde Company, 1947. 387 p. \$2.50.

\*PROJECTED VISUAL AIDS IN THE CHURCH. By William S. Hockman. Boston 8, The Pilgrim Press, 1947. 214 p. \$3.75.

\*PROMISING PRACTICES IN INTERGROUP EDUCATION. By Marion Edman and Laurentine B. Collins. New York 19, Bureau for Intercultural Education, 1947. 32 p. \$0.20.

\*A PROTESTANT PRIMER. By Clarence Seiden-spinner. Nashville 3, Tidings, 1908 Grand Avenue, 1947. 64 p. \$0.25.

THE SNOWDEN-DOUGLASS SUNDAY SCHOOL LESSONS, 1948. Practical Expositions of the International Sunday School Lessons. By Earl L. Douglass. New York, The Macmillan Company, 1947. 439 p. \$2.00.

\*THE STUDY OF THE BIBLE TODAY AND TOMORROW. Edited by Harold R. Willoughby. Chicago 37, The University of Chicago Press, 1947. 436 p. \$6.00.

\*THREE TREATISES. By Martin Luther. Philadelphia, The Muhlenberg Press, 1947. 290 p. \$2.50.

\*TOMORROW IS HERE. By Kenneth Scott Latourette and William Richey Hogg. New York, Missionary Education Movement, 1947.

WORSHIP SERVICES AND PROGRAMS FOR BEGINNERS. By Flora E. Breck. Boston, W. A.

Wilde Company, 1947. 226 p. \$1.50. Neither the child psychology nor the theology underlying this book would be acceptable to most denominational leaders of children's work.

## Shades of the Quadrennial Convention!

TO ANYONE interested in getting a set of the *Convention Daily*, which reported each day's speeches and activities of the International Sunday School Convention held in Des Moines last July: there are still a few complete sets available from the second printing.

Send your request with 10c to cover postage and handling to Miss Florence Winch, Room 2200, 203 North Wabash Avenue, Chicago 1, Illinois.

## Questions in the Temple

(Continued from page 20)

MARY and JOSEPH, looking around in great anxiety. MARY rushes in, flings her arms around JESUS)

MARY: Here you are, here you are! God be praised!

JOSEPH: Thank God that you are safe, dear son! (*They withdraw to one side*)

MARY: Son, why did you treat us so? For three days your Father and I have sought you sorrowing. When we started back, we thought that you were in the caravan. At night we missed you. We feared that you had fallen by the way, or were eaten by beasts or kidnapped by robbers. We have sought you everywhere.

JESUS: (*very gently*) Dear parents, you had no cause to fear; we were all safe in our Father's care. I did not know your plan to start with the caravan. On that morning I came here early to learn and listen. When I found that you had gone, I came back to wait sure that you would look for me in my Father's house.

(MARY lifts up her hands to heaven)

JESUS: The teachers here have been kind to me and taught me many things.

JOSEPH: Let us thank them before we start for home. (*Bowing low to the doctors*) We thank you for your kindness to our son. Forgive us for the trouble that he gave you.

HILLEL: Not so, the coming of this youth has brought us new life and joy. Will you not leave him here to study in our school? We will provide everything needful. He is full of promise; he may grow to be a master in Israel. (*All nod in agreement*)

JOSEPH: Let me think. I would not hinder God's will for the child.

MARY: But oh! I cannot lose my son a second time! And Joseph you are growing old; you were sick last winter. You need the boy to help you in your work.

JOSEPH: Jesus, you must decide.

JESUS: (*after a pause*) Father Hillel and Masters, I should dearly love to stay. But it is clear to me my parents need me now. I thank you more than I can say. Some day, if God will, I will come again. (*Falls at HILLEL's feet and kisses his hands*)

HILLEL: (*extends his hand in blessing*) The Lord bless thee and keep thee. Increase in wisdom and stature and favor with God and man.

ALL: Farewell, farewell.

(JOSEPH and MARY go out, each holding a hand of JESUS)

Curtain

## A WORD

to the Young Women of our churches who are graduating from High School in January.

## Schauffler College

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# What's Happening

## International Council Summer Conferences Now Being Planned

CHICAGO, Ill. Registrations are now open for three of the conferences being held next summer by various groups within the International Council of Religious Education.

### Audio-Visual Workshop

The Fifth International Workshop in Audio-Visual Education will be held September 6-11, 1948 in Green Lake, Wisconsin. The attendance is limited, and the following persons are urged to apply for registration:

National, state, provincial and regional staff members, both denominational and interdenominational, responsible for audio-visual methods and materials, radio, general administration and leadership education. National leaders responsible for children's work, youth work, adult work, family life and home religion. Sectional leaders responsible for vacation and weekday religious education. Applications should be made to Miss Pearl Rosser, 203 N. Wabash Ave., Chicago 1.

### Directors' Workshop

The Third National Workshop for Directors of Christian Education will meet at Conference Point Camp, Lake Geneva, Wisconsin, August 1-8, 1948. Last summer 97 directors, representing 11 denominations and coming from 26 states, participated in the Workshop. A still larger number is expected in 1948. The program committee has been at work for some time. The workshop is sponsored jointly by the Directors' Section and the Department of Leadership Education and Church School Administration of the International Council.

For information about the program write Mrs. Dorothy Lawton, Room 2210, 203 N. Wabash Avenue, Chicago 1.

### Christian Youth Conference

Two national committees are at work on plans for the Christian Youth Conference of North America, sponsored by UCYM, which it is expected will bring together 5,000 Protestant youth from the United States and Canada. The Conference is to be held August 31—September 5 at Grand Rapids, Michigan. Twenty-five youth leaders and adult leaders of youth are serving on the program committee of the Conference, and fifteen on the promotion and strategy committee.

*United! Committed! in Christ!* is the theme chosen. The program will include ecumenical worship services, Bible study, addresses by outstanding leaders, discussion groups, afternoon denominational youth fellowship meetings, pageants, concert and recreation. Delegates will be young people between the ages of sixteen and twenty-five, and adult leaders of youth.

## WCCE Visual Aids Department Being Set Up

NEW YORK, N. Y. DR. E. F. VOEHRINGER, associate secretary of the World Council of Christian Education (formerly the World's Sunday School Association) has been appointed to head the New York office of the Visual Aids Department. There will also be a London office and one is proposed for Geneva. Dr. Voehringer left for West Africa by plane on November 6th to visit the churches of the Gold Coast and Nigeria to survey their needs of films and slides. He took with him a projector for still slides, especially fitted to be run from a car available in many parts of Africa. While in that continent, Dr. Voehringer attended the 100th Anniversary of the Ewe Presbyterian Church to be held on the Gold Coast. He was a missionary and supervisor of mission schools at Ewe from 1934 to 1940.

DR. FORREST L. KNAPP, general secretary of the WCCE, went to London in November to help set up the London office of the visual aids department. While there, Dr. Knapp had the assistance of the WCCE Committee on Visual Aids, of which Mr. J. Arthur Rank is chairman. Mr. Rank has contributed the money for the London department and Mrs. Clifford S. Heinz that for the New York office.

## Denominational News

NASHVILLE, Tenn. Miss S. MATTIE FISHER has been appointed editor of *Cradle Roll Director* and other nursery materials for the National Baptist Convention U.S.A. (Inc.). Miss Fisher is a graduate of Roger Williams University, Spellman College, and the Baptist Missionary Training School of Chicago, and received the B.R.E. and Master of Religious Education from the Northern Theological Seminary. For the past nine years she has served as teacher and educational director of the Helping Hand Community Day Nursery in Chicago.

INDIANAPOLIS, Ind. MR. P. M. RUNNER of Sterling, Colorado is the new director of religious education for the Rocky Mountain Area for Disciples of Christ. His work began January 1. Mr. Runner has his B.D. degree from College of the Bible, Lexington, Kentucky. He has had pastoral service and for two years was chaplain in the Army. His area includes Colorado, Wyoming and New Mexico.

## FOR YOUTH WEEK

THOSE WHO are planning Youth Week activities will be interested to know that they may secure copies of "Evangelism of Youth"—the special issue of the *International Journal* for September 1946. Send for your copy and for additional copies to distribute during Youth Week, at 10c each.

## Help Children Overseas

NEW YORK, N. Y. The United Nations has issued an appeal for aid to needy children overseas. This appeal is being made on a world-wide basis, under an organization known as the International Children's Emergency Fund. In the United States the moneys for this purpose are being collected by American Overseas Aid, a federation of major voluntary American agencies for foreign relief. The goal of the campaign is to raise \$60,000,000 during the month of February 1948.

Mr. Trygve Lie, Secretary General, United Nations, says: "The United Nations Appeal for Children offers individual men and women throughout the world a unique opportunity to take a direct part in the work of the United Nations. It is based on the most irresistible of all causes: the plight of hungry, homeless, hopeless children, innocent victims of war and famine.

"Today we are witnessing post-war tensions, friction among governments, recurrent obstacles to international unity. Against this background, the Appeal for Children strikes a particularly heartening note. It is constructive and non-controversial. It enables the peoples of the United Nations to take concrete and positive action upon a common problem."

Contributions should be turned over to local AOC-UNAC committees or mailed directly to American Overseas Aid—United Nations Appeal for Children, 39 Broadway, New York 6, N. Y.

## Program Suggestions for Lent and Easter

REMEMBERING the way many subscribers go over their back issues of the *International Journal* to find just the right idea for each year's observance of Lent and Easter at church, we're offering you a Lenten-Easter Packet of three issues of the *Journal*, which contain:

*Worship services* for four age-groups: Primary, Junior, Intermediate and Senior-Young People; (February 1946, March 1947)

*An Easter Drama*, "Where You There when They Crucified My Lord" (March 1946)

*A Candlelight Communion Service for the Easter Season* (March 1947)

*Suggestions for Observing Lent and Easter in the Family* (March 1947)

The Packet is yours for only 25c. Copies of any single issue are 10c each.

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### IS YOUR HOME FUN?

dramatizes some of the problems involved in family life relationships. With graphic comparisons it shows how the attitudes of the Gay and Brown families — toward work, play, budgets, clothes, eats, "dates", and sharing — make for peace and happiness, or frustration and chaos. Every frame is good for a soft chuckle or a hearty laugh. Filmstrip, records, and script. \$10.00

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# Current Feature Films

Estimates Prepared by  
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Film suitable for:

M—Mature Audience

Y—Young People

C—Children

\*—Outstanding for Family

†—Outstanding for Adults

\***Body and Soul** (UA) John Garfield, Canada Lee, Lilli Palmer, Ann Revere. *Drama.* East Side boy's rise to pugilistic fame, then disillusionment, with final renunciation of all his career has brought him in the way of sordid associates, "fixing" rackets, riotous living, betrayals, and so on. . . . A tautly directed, *convincingly performed* exposé of the exploitation inherent in modern prizefighting. Includes an excellent portrayal of a Negro on same plane as that of the other fighters. **M,Y**

**Christmas Eve** (UA) George Brent, Ann Harding, George Raft, Randolph Scott. *Melodrama.* When wealthy spinster appeals to her three missing adopted sons to rescue her from commitment to an institution, separate episodes trace their divergent, shady careers. They do return to help her out, regardless of danger from law. . . . Scattered, disjointed film has absolutely *no redeeming feature* as to either content or performance. **M**

**Deep Valley** (War.) Fay Bainter, Dane Clark, Henry Hull, Ida Lupino, Wayne Morris. *Drama* about a neurotic, wrangling family whose embittered isolated existence is disrupted when a gang of convict laborers blast a highway through the hills. The afflicted daughter falls in love with one of the convicts, after his escape hides him from posse until he is eventually killed. . . . Some excellent performances and effective creation of *depressing, morbid atmosphere* fail to lift film above soap-opera level, with its romantic motif likely to prove ludicrous to adults, demoralizing to younger audiences. **M**

**Dick Tracy Meets Gruesome** (RKO) Ralph Byrd, Boris Karloff. *Melodrama.* Hair-raising experiences of detective versus gangsters, centering around a bank robbery. . . . Film based on comic strip is *mediocre fare* for adults, definitely *gruesome* for children. **M**

**Fun on a Weekend** (UA) Eddie Bracken, Tom Conway, Priscilla Lane. *Comedy.* How penniless pair join forces, succeed in pose as wealthy Florida socialites until sickened of their own pretense. . . . Often questionable ethically and, as comedy, not above *routine class*. **M,Y**

†**Gentlemen's Agreement** (Fox) John Garfield, Celeste Holm, Dorothy McGuire, Gregory Peck, Ann Revere. *Drama* from novel relating experiences of writer who "becomes" Jewish for six months to discover the true nature of anti-Semitism that is polite, unconscious, rather than violent and persecuting. . . . Makes its point in dramatic, *compelling fashion*—perhaps more successfully than has any previous film concerned with presenting a "message." Issue may be taken with thesis that prejudice is based entirely on differences in religion (non-Jews are described emphatically as "Christians"). Done in excellent taste and with restraint, and featured by outstanding performances on part of all concerned. **M,Y**

**Heaven Only Knows** (UA) Robert Cummings, Brian Donlevy. *Drama.* When it is

discovered in heaven that a man destined for good public works has been overlooked in the distribution of souls and is wrecking pioneer town by his evil deeds, a messenger is sent down to rectify the error. . . . A fairly effective combination of whimsy and realism, the freshness of its devices somewhat dulled by fact that they have been used in a number of other recent films, its ethical hypothesis a bit dubious. Nevertheless, *entertaining*. **M,Y**

**The Long Night** (RKO) Barbara Bel Geddes, Ann Dvorak, Henry Fonda, Vincent Price. *Melodrama.* Barricaded in third floor tenement room while police seek to force friends to persuade his surrender, factory worker relives tragic series of events that led him to murder despicable entertainer who had goaded him with innuendos about the frail orphan he had befriended. Adapted from French film, "Daybreak," which lacked this version's happy ending. . . . Theme a *sordid one*, characters somehow out of key with environment. Performances effective in conveying sense of tragedy, frustration. Another *grim picture* of man struggling against society. **M**

**The Lost Moment** (Univ.) Robert Cummings, Susan Hayward, Agnes Moorehead. *Drama* based on novel, *The Aspern Papers*, by Henry James. First part, relating how a young American publisher goes to crumbling mansion in Venice in search of love letters written by long-dead poet to his fiancée, now a centenarian, follows theme of novel. Then Hollywood takes over, and we have the old woman's grandniece rescued by romance with the publisher from the neurotic lapses in which she imagines that she is her aunt as a girl. . . . Sombre setting and uniqueness of theme make earlier sequences compelling drama, but *contrived ending* renders film just another romance. **M**

**The Magic Bow** (British film) Phyllis Cavert, Stewart Granger, Cecil Parker. *Drama.* Fictionized romance purporting to present the early career of Nicolo Paganini, famous Italian violinist and composer of early 19th century. . . . Following Hollywood pattern of assigning motives in any film about a great artist to an overwhelming love affair, this British movie is *unconvincing* as well as misleading in theme, rewarding only in the *stirring sequences* devoted to musical presentations (actually played by Yehudi Menuhin). **M,Y**

**Pirates of Monterey** (Univ.) Rod Cameron, Maria Montez, Mikhail Rasmun, Philip Reed. *Melodrama.* Technicolored tale of early California, with Spanish grandees and haciendas, Mexican soldiers, fiesta dancing, pirate forays, dashing romance. . . . Handsome outdoor scenes only *redeeming feature* in *stilted*, routine adventure film. **M,Y**

**The Red Stallion** (Eagle-Lion) Jane Darwell, Ted Donaldson. *Drama* about a boy and a dog and a horse, with a bear as villain. . . . Excellent shots of outdoor scenes and animals, with appealing but sentimental story, might recommend film for children were it not for the *frightening sequences* in the fight between the bear and the horse. **M,Y**

**Ride the Pink Horse** (Univ.) Fred Clark, Thomas Gomez, Wanda Hendrix, Robert Montgomery, Art Smith. *Melodrama.* A frustrated veteran arrives in New Mexican town on the eve of a fiesta bent on blackmailing war profiteer-crook who had killed his pal attempting same move. Shadowed by solicitous Indian girl, uncouth Mexican car-



# TO ALL CHURCH FILM USERS

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Watch for our announcements of new productions during the coming months.

Preview prints are available to film libraries and church conferences at no charge except transportation. In addition to our church film services, we are producers and distributors of educational, informational, home and sponsored films that meet every audience requirement.

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nival employee, F. B. I. man on trail of same crook, he pursues and is pursued through the night. . . . Although peopled by unattractive characters, frequently brutal in action, this is tautly, intelligently developed, effective in portrayal of atmosphere and personality—a "different" effort. **M**

**The Spirit of West Point** (Film Classics) "Doc" Blanchard, Glen Davis, Robert Shayne. *Drama.* The West Point careers of the great football stars of 1944-46. . . . Between-game portions *amateurish*, forced, with plenty of flag-waving. However, documentary sequences, culminating in the famous '46 game with Navy, are all that could be asked by football fans. **M.Y.C**

**When a Girl's Beautiful** (Col.) Adele

Jergens, Marc Platt, Patricia White. *Comedy* built around scheme of advertising agency to satisfy erratic wealthy client by providing as his magazine's "cover girl" a composite picture of all its models, dilemma when faced with demand to produce the model. . . . *Of unimaginably slight consequence.* **M.Y**

**The Wistful Widow of Wagon Gap** (Univ.) Bud Abbott, Lou Costello, Marjorie Main. *Farce.* The comedians in an early western town meet adventure when Costello is involved in a killing, according to tradition must take over support of victim's rampaging widow and numerous offspring. . . . *Raucous*, disjointed, repetitious, hilarious. **M.Y**

bitterness of a returning soldier whose "foreigner" father has been attacked.

### \*Boundary Lines

International Film Foundation. 10 minutes. 16 mm. Sound. Color. Rental \$5.00.

See review in December 1947 *International Journal*, page 39.

### \*Americans All

March of Time. 16 minutes. Sound, \$3.00. The film shows how an unintelligent attitude towards Negroes, Jews and "foreign groups builds unreasoning hatreds. It shows individuals like Rabbi Bernstein, Cardinal O'Connell, the Reverend Everett Clinchy, Congressman Jerry Voorhis, and Editor Virginius Dabney. Good for teen-age audience and adults. Useful in discussion programs.

### The World We Want to Live in

16 mm. 11 minutes. National Conference of Christians and Jews. Free. This film shows the urgent need for inter-group understanding. A brief review of recent history shows how the Nazi party in Germany sowed the seeds of hate and how religious bigotry was carried to our own country, and how the germs of hatred were spread through discrimination against race and creed.

### Filmstrips

#### \*We Are All Brothers

61 single frames, based on pamphlet "Races of Mankind," by Benedict and Weltfish, with printed script. May be borrowed free from Committee on Church and Race, 287 Fourth Ave., New York 10, N. Y. Purchase cost with manual, \$2.00.

#### \*Forward All Together

81 frames. Rental from Committee on Church and Race, 287 Fourth Ave., New York 10, N. Y., 50c a day. Purchase price with manual, \$2.50. An analysis of discrimination and its causes and what we can do to meet the problem.

#### \*American Counterpoint

79 frames, based on book by Alexander Alland. Rental from Committee on Church and Race, 287 Fourth Ave., New York 10, N. Y., 50c a day. Purchase price, with manual, \$2.50. Depicts the American people in a great variety of national, racial and religious settings.

#### \*The Stranger Within Thy Gates

81 appealing color slides with recorded script. 20 minutes. Rental \$2 from Committee on Church and Race, 287 Fourth Ave., New York 10, N. Y. This is Ritchie Low's project of Harlem children in Vermont. Splendid audience reception to be expected.

#### The House of God

60 frames, National Jewish Welfare Board, 145 E. 32nd St., New York City. How Americans of all faiths worship one God. Elementary principles of interfaith living are projected. Of particular help for an interdenominational program.

#### Sing a Song of Friendship

5 Color filmstrips. National Jewish Welfare Board, 145 E. 32nd Street, N. Y. Accompanied by illustrated book of songs "Sing a Song of Friendship" and Teaching Guide.

## Materials for Inter-Race, Inter-Faith and Inter-Cultural Education

### Films

The titles preceded by asterisks may be secured from religious book stores, members of the Religious Film Association.

#### \*The Color of a Man

16mm. Sound film in color, 20 minutes. Rental \$5. Produced by the American Missionary Association. Deals with the Negro in the South and stresses particularly the constructive role of church schools and colleges in the upward march of our largest minority group towards equality of oppor-

tunity. Audience reactions have been good. There are excellent "taking off points" for group discussions following the projection.

#### Over the Rainbow Bridge

16mm. Sound. 1 reel, 13 minutes. Free from National Refugee Services, Inc., 195 Nassau Street, New York 7. Tells a graphic, human interest story about the settlement and adjustment in the U. S. of several hundred Jewish families rescued by American troops in Italy.

#### The Town

16 mm. Sound. 1 reel, 10 minutes. From New York University Film Library, 71 Washington Square, New York 3. Rental \$1.50. An OWI production showing life in a typical American small town (Madison, Indiana), whose people are from all over the world. Yet there is unity based on respect and trust. The account is too one sided, as it fails to indicate any of the conflicts frequently found in most American towns and cities.

#### \*Brotherhood of Man

16 mm. Colored. Sound. 10 minutes. Rental \$3 per day; \$6 per school week. By dispelling the stories of surface differences and by finding out the similarities between the various races, the people of the world realize that they can create a world of common opportunity for all.

#### One People

16 mm. Colored. Sound. Animated cartoon drawings, festive national costumes, folk music and national anthems as background. 12 minutes. Rental \$3.50 from Anti-Defamation League, 212 5th Avenue, New York. For church groups only, special rate of \$1 from Christian Friends of the Anti-Defamation League, 100 No. La Salle Street, Chicago 2, Ill. The theme is strength through diversity. Interesting to adults as well as to school-age groups. Narrated by Ralph Bellamy. A discussion guide accompanies the film.

#### It Happened in Springfield

35 mm. Warner Brothers. 20 minutes. Dramatic story of how the schools in Springfield, Massachusetts are training the children of all racial origins in democratic living. Seeing this program at work helps dispel the



Recordings of songs accompany the strips and progress with the pictures. For use with groups of children six to ten years of age.

## Exhibits

### Three Great Faiths Worshipping One God

Posters from National Jewish Welfare Board, 145 E. 32nd St., New York City.  
Holy Days  
Holy Books  
Religious Education  
Candlelight  
Religious Songs  
Religious Ceremonies

### Portraits of Outstanding Americans of Negro Origin

From National Jewish Welfare Board, 145 E. 32nd St., N. Y. Painted by Laura Wheeler Waring and Betsy Graves Reyneau.  
Personalities such as George Washington Carver, Alain, Le Roy Locke, Mary McLeod Bethune, Channing H. Tobias, Eugene Buckle Jones, Marian Anderson, Paul Robeson and others are included.

## Recordings

For list of suitable recordings, write for Catalogue of Audio-Visual Materials, Program Department, National Jewish Welfare Board, 145 E. 32nd St., New York 16, N. Y. Also send for description of "All Board for Adventure," Series IV, from Rev. Herrett Parker, Joint Religious Radio Committee, 287 Fourth Ave., New York 10, N. Y.

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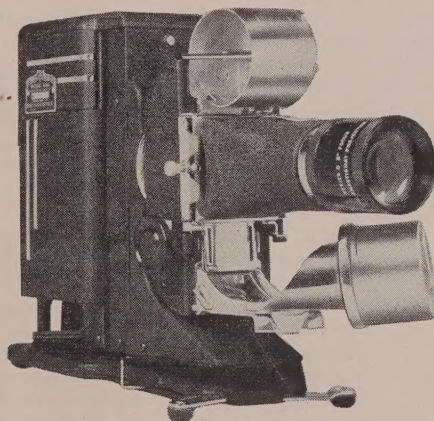
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# Editorials

## Getting Public School Children into the Church School

**IT SEEMS TO ME,** said Brother X, "that if the unreached in this country haven't been reached by all the efforts the churches are making to reach them, they are unreachable." "Unless," put in Brother Y, "the churches haven't found the ten-foot pole that will do the reaching."

Anyhow, the churches have been busy for some eight or ten years now in a wide variety of efforts to do the reaching. In some the denominations have teamed up, and in others each has decided to go it alone. Readers of the *Journal* have heard much of these as the magazine has done all it could as cheer leader for them.

Another significant effort along this line is under way.

One of the large denominations has announced that the midwinter project of this church school year in its Crusade is a vigorous effort to *bring the school children of America into the church school*. For, as they say, the percentage of American school children who are not in the church school and church is far too great. This effort is to start in January in the local community and continue until it has succeeded. The advantages of all churches working together are pointed out. The local church is told specifically how to go about doing its part in this national effort.

"In most American communities," those promoting this program say, "the public school people will gladly help on anything that is for the good of the children if it is not on a sectarian basis and if it does not too seriously interrupt their work . . . Whatever is asked of them should be asked in the name of all the denominations and faiths represented in the community." What is done in the school should be by school people and not by those from the churches, except for making talks at assembly, for instance, if invited.

A school census to find out which children are in church school and which are not is proposed, along with plans for carrying it out and following up the results.

As these plans get under way there will be many points at which other denominations can cooperate. The more thorough-going that cooperation can be, the better for all. In many cases the initiative of one denomination in

this matter could well be the thrust by which all the churches of a community would be led to join in the enterprise. Where there is a council of churches through which this can be done, so much the better. Where there is none, the ministers' group can be used, or other means created of working together on this project. This new effort to reach the unreached deserves widespread support.

## We Look at the Community

**TELL ME** the kind of community in which you live and I will tell you whether, in the spiritual nurture of your children and yourself, that community sets a hurdle in your path or grants you wings."

This anonymous writer decorated his truth with a poetic touch. But he had a hard-hitting message thus to adorn. His vigorous truth is this: the modern community is rapidly coming to be our most powerful educational force. And it gets that power from two sources: One is the age-old influence that it has always had from the mere fact of human association, whether it be simple or complex, primitive or as modern as television. The other source is those forces that have been created in recent years to give the community its greatest power: the radio, the movie, the statewide competition for the high school band. It is also the horde of sleek business men who, on their way to work each morning, cross the paths of boys on their way to school and say to them, through their own confident walk, their Corona panatella cigars, and their mysterious brief cases, "This is the way; walk ye in it."

Through these two the community—a mysterious power which is infinitely more than the mere sum of its parts, its homes, its schools, its business and recreational agencies—says to every person or group that seeks to reach and influence its people, "Reckon with me or I will sooner or later say to you, 'Thus far shalt thou come and no farther.'"

For those of us engaged in Christian education this power of the community to affect life means some very important things. It means that no matter what our program in home and church may be, community forces can come in to undermine it.

That is what happened in a town in the Central West when high school basketball competition was the absorb-

ing winter sport. The local team went through to the state championship but lost it. Why? Because a group of gambling men in the town, with the consent of the coach, got a home-town stadium drunk the night before the game so that he could not play—and the gamble cleaned up by betting on the opposing team. The ideals of that coach must have been evident in some lesser way than this for a long time. But in all likelihood the parents and churches did not think that the kind of coach employed was any close-up concern of theirs. They were not aware of the ways in which on every playing field ideals ride unseen into the heart because they are closely linked in emotion to a great thrill of life.

In another town the people became concerned about the quality of the material heading up their school system. A change was made. A new director of dramatics chosen by the new head came in. An observant citizen noticed very shortly a marked improvement in the quality of plays put on by the dramatics club. The people were expressing their will through a community channel of influence.

As this *Journal* goes to press an important conference is being held by the International Council in Columbus, Ohio. Its theme is "The Community and Religious Education." Its purpose is to discover the role of Christian education in the creation of a Christian community. It will set a new level of interest and concern and practical planning for the churches of a community. In many ways it is one of the most important gatherings held by the Council, for it seeks to reach out boldly for this new force at work in our midst and use it for the constructive end of Christian education. Next spring the *Journal* will publish one of its most important special numbers on the problem. That number will be planned in the light of the outcomes of the conference now being held. So again the total program of Christian nurture moves forward with a new approach in new fields.

## Prayer for the New Year

**O** THOU whose faithfulness endureth to all generations; . . . and who hast called us out of the silence that we may live in thee;—we come to thee for the aid without which we are sure to fail. Amid all the changes of the years we would lay hold on thee in unflinching trust, and in communion with thee would find help and comfort and direction for all the days of our lives. Bless, we pray thee, the worship of this hour, to thine honor and glory, world without end. Amen."



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MATTHEW 5

*The Lord's Prayer*

**6** "Beware of practicing your piety before men in order to be seen by them, for then you will have no reward from your Father who is in heaven.

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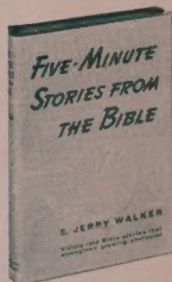
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